

**A CRITICAL
RESPONSE TO
YAMIN ZAKARIA!
DISSECTING THE
LUDICROUS ARTICLE:
“NEO-CON SALAFIS”(!?)
- 11 DHU’L-QA’DAH 1427 AH
- 1/12/06 -**

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

To proceed:

Allaah says,

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“O you who believe, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have down, regretful.”

{*al-Hujuraat (49): 6*}

Ibn K̄atheer (*rahimahullaah*) stated about this noble verse in his *tafseer*:

Allaah, the Exalted, ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner’s word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allaah, the Exalted and Most Honored, forbade taking the path of the corrupted and sinners. This is why groups of the scholars of hadeeth refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

Aboo Hurayrah (*radi Allaahu ‘anhu*) narrated that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said: “*There will come upon the people years of deceit wherein the liar will be regarded as truthful and the truthful will be considered a liar and the dishonest will be trusted and the trustworthy one will be considered dishonest and the Rumaybidah will begin to speak!*” Then it was asked: “*What are the Rumaybidah?*” He (*sallallaahu alayhi wassallam*) replied: “*The foolish insignificant man who speaks about general affairs.*”¹

It is apt that we begin with these words of Allaah, considering Yamin Zakaria al-Bengalee,² within his article³ did not manage to even once mention the name of Allaah,

¹ Ibn Maajah, Saheeh

² Yamin Zakaria al-Bengalee graduated from the *London University* with a chemistry degree, he is an IT technical director and somewhat of a petty columnist and writer. His Islamic credentials however are scant and his Islamic study is equally negligible, yet as a self-styled ‘Islamic thinker’, he rises to the occasion to write on such important issues in the name of ‘human rights’ yet ends up oppressing Muslims, as his own article will show. A number of his articles have been produced by a variety of *hizbees* and he also writes for the ‘*Media Monitors Network*.’ Yamin Zakaria tried to enter into a debate with a known anti-Islamic atheist and was totally at a loss and Zakaria’s lack of concise, evidenced material against his opponent was no doubt what defeated him. This is also evident here with his vitriol against the *Salafee da’wah*. Yamin Zakaria can be seen speaking here about his former HT days: <http://news.bbc.co.uk/1/hi/programmes/newsnight/3182271.stm>

And we refer to him with “al-Bengalee” in order to expose him as he tries to hide his identity, Yamin Zakaria tried to make out that *salafimanhaj.com* referred to him like this out of racism which is false as some of the *salafimanhaj.com* team are Bengalis!

³ The article was produced for the website of the ‘*IIOP*’ (*the ‘International Institute of Peace’*)!?

Exalted and Majestic or even one *hadeeth*!!⁴ Is it any wonder then that his article was full of blunders, erroneous ideas, slander of the Muslim scholars, mockery of the *Salafis* and the *Salafi da'wab* and other nonsense which were not supported by any serious referencing whatsoever. Yamin Zakaria, a former HT member and now a rationalist, has sunk to further depths of *jahl* with this article which the *salafimanhaj.com* team realised the need to rebut Yamin Zakaria and his claims about the *da'wab* of *ahlu us-sunnah*, the *da'wab salafiyah*!⁵

Indeed, the article was ironically produced for the website which calls itself the 'International Institute of Peace' (!?) yet it the article was vocal in kindling war against the people of *sunnah*, the *Salafis*, and the scholars.⁶ The article was full of very serious allegations against the *salafee* scholars in particular and the *da'wab* of the people of *sunnah*, the *salafi da'wab* in particular to the extent that he equates the *salafees* with those who rape and kill Muslims and even with the Zionists.

This first of Zakaria's erroneous statements with regards to the *da'wab* of the people of *sunnah*, the *da'wab Salafiyah*, is as follows:

“Eventually, the Ottoman Islamic State was symbolically demolished in 1924. This was achieved by the collective effort of the colonial powers (Britain and France), the Turkish nationalist movement (Young Turks), and the treacherous Arab regimes that were aided by the Wahhabi (Salafi) movement. The Wahhabi movement ‘legitimised’ the revolt against the Islamic State, as they considered everyone as an apostate unless they followed the Wahhabi school of thought.”⁷

First of all, this speech is but a mere remnant of Zakaria's HT days and it is evident that Zakaria still has not shrugged off much of his past HT propaganda, even though he claims to have left it.⁸ To say that “revolt was legitimized” is a very serious claim, which Zakaria has to justify with evidence. Mere claims are to be rejected and this is all the more the case if

⁴ Yamin Zakaria wishes to see a return of the Islamic *khilaafah*!!!!?

⁵ As a result, this treatise actually includes much in the way of refuting some common and chronic allegations against the *da'wah* of *ahl us-sunnah*, the *da'wah salafiyah*, hence its length.

⁶ And what further demonstrates the foolishness of Zakaria is that he is now claiming that 'he did not intend the scholars' yet as we shall observe, the *Salafi* scholars were on the receiving end of his vile statements.

⁷ Mehboob “Ed” (!) Husain also shares a similar to view to Yamin Zakaria in this regard.

⁸ Refer to Yamin Zakaria's appearance on *BBC2's Newsnight* investigative piece shown on British TV on Wednesday 27 August 2003: <http://news.bbc.co.uk/1/hi/programmes/newsnight/3182271.stm>

there is no evidence for such accusations. This is actually a pattern which we will see with the claims of Zakaria, very serious and dangerous issues are thrown at the *Salafis* yet not a shred of evidence of such claims is brought at all.

Secondly, this claim about the **“Wahhabis revolting against the Ottomans”** is not a new claim and was mentioned by the enemies of Muhammad ibn ‘AbdulWahhab during his time such as Dahlaan, az-Zahaawee and even Ibn ‘Aabideen. Yet Imaam Muhammad ibn ‘AbdulWahhaab (*rahimahullaah*) did not hold it to be Islamically correct to revolt against a Muslim ruler, religious or immoral, so long as they did not enjoin disobedience towards Allaah, because obedience is only with regard to what is right and proper. This further shows that the Ottomans did not rule over Najd during their epoch, this will be highlighted later. He stated:

The Imaams from every Madhhab are agreed concerning the one the forcefully took over a region or regions that he has the ruling of “Imaam” in all matters. If this had not been so then the affairs of the world would never have been established. This is because for a very long time, before the era of Imaam Ahmad till this day of ours, the people have never gathered behind a single Imaam. And they do not know anyone from the Scholars who has mentioned that any of the Sharee’ah rulings cannot be correct (effected, implemented) except by the overall Imaam (the Khaleefah).⁹

Thirdly, let’s turn to what some historians have concurred as opposed to the mere rants of IT technicians and petty columnists in London.¹⁰ Shaykh ‘Abdul’Azeez Aal-‘AbdulLateef said:

Some opponents of the salafi da’wah claim that Imam Muhammad ibn ‘Abd al-Wahhaab rebelled against the Ottoman Caliphate, thus splitting the jamaa’ah (main body of the Muslims) and refusing to hear and obey (the ruler).¹¹

Imaam Muhammad ibn ‘AbdulWahhaab said in his letter to the people of al-Qaseem:

وأرى وجوب السمع والطاعة لأئمة المسلمين برّهم وفاجرهم ما لم يأمرُوا بمعصية الله

⁹ *ad-Durarus-Sunniyyah fil-Ajwibatun-Najdiyyah* vol.7,p.239

¹⁰ Refer to the book by Professor Sulaiman Bin Abdurrahman al-Huqail (Professor of Education at Imaam Muhammad bin Saud University, Riyadh), *Muhammad Bin Abdulwahhâb – His Life and the Essence of his Call* (Riyadh: Ministry of Islamic Affairs, Endowments, Dawah and Guidance, KSA, First Edition, 1421 AH/2001 CE), with an introduction by Sheikh Saleh Bin Abdulaziz Al-Sheikh.

¹¹ Abdul’Azeez ibn Muhammad Aal ‘AbdulLateef, *Da’aawa al-Munaawi’een li Da’wat al-Shaykh Muhammad ibn ‘Abd al-Wahaab* (Riyadh: Daar ul-Watan, 1412 AH), p. 233

ومن ولي الخلافة واجتمع عليه الناس ورضوا به وغلبهم بسيفه حتى صار خليفة وجبت طاعته
وحرّم الخروج عليه

I believe that it is obligatory to hear and obey the leaders of the Muslims, whether they are righteous or immoral, so long as they do not enjoin disobedience towards Allaah. Whoever has become Caliph and the people have given him their support and accepted him, even if he has gained the position of caliph by force, is to be obeyed and it is haraam to rebel against him.¹²

And he also said:

الأصل الثالث : أن من تمام الاجتماع السمع والطاعة لمن تأمر علينا ولو كان عبداً حبشياً ..
One of the main principles of unity is to hear and obey whoever is appointed over us even if he is an Abyssinian slave...¹³

And Shaykh 'Abdul'Azeez Aal-'AbdulLateef said:

وبعد هذا التقرير الموجز الذي أبان ما كان عليه الشيخ من وجوب السمع والطاعة لأئمة المسلمين برّهم وفاجرهم ما لم يأمرُوا بمعصية الله : فإننا نشير إلى مسألة مهمة جواباً عن تلك الشبهة فهناك سؤال مهم هو: هل كانت " نجد " موطن هذه الدعوة ومحل نشأتها تحت سيطرة دولة الخلافة العثمانية ؟

After stating these facts which explain that the Shaykh believed it was obligatory to hear and obey the leaders of the Muslims, whether they are righteous or immoral, so long as they do not enjoin disobedience towards Allaah, we may refer to an important issue in response to that false accusation. There is an important question which is: was Najd, where this call originated and first developed, under the sovereignty of the Ottoman state?

Dr Saalih al-'Abood answered this by saying:

لم تشهد " نجد " على العموم نفوذاً للدولة العثمانية فما امتد إليها سلطانها ولا أتى إليها ولاية عثمانيون ولا جابت خلال ديارها حامية تركية في الزمان الذي سبق ظهور دعوة الشيخ محمد بن عبد الوهاب رحمه الله ومما يدل على هذه الحقيقة التاريخية استقرار تقسيمات الدولة العثمانية الإدارية فمن خلال رسالة تركية عنوانها : " قوانين آل عثمان مضامين دفتر الديوان " يعني : " قوانين آل عثمان في ما يتضمنه دفتر الديوان " ، ألفها يمين علي أفندي الذي كان أميناً للدفتري

¹² *Majmoo'at Mu'allafaat al-Shaykh*, vol.5, p.11

¹³ *Majmoo'ah Mu'allafaat al-Shaykh*, vol.1, p.394; quoted in *Da'aawa al-Munaawi'een*, pp.233-234

الخاقاني سنة 1018 هجرية الموافقة لسنة 1609م من خلال هذه الرسالة يتبين أنه منذ أوائل القرن الحادي عشر الهجري كانت دولة آل عثمان تنقسم إلى اثنتين وثلاثين إيالة منها أربع عشرة إيالة عربية وبلاد نجد ليست منها ما عدا الإحساء إن اعتبرناه من نجد... .

Najd never came under Ottoman rule, because the rule of the Ottoman state never reached that far, no Ottoman governor was appointed over that region and the Turkish soldiers never marched through its land during the period that preceded the emergence of the call of Shaykh Muhammad ibn 'AbdulWahhaab (may Allaah have mercy on him). This fact is indicated by the fact that the Ottoman state was divided into administrative provinces. This is known from a Turkish document entitled Qawaaneen Aal 'Uthmaan Mudaameen Daftar ad-Deewaan (Laws of the Ottomans concerning what is contained in the Legislation), which was written by Yameen 'Ali Effendi who was in charge of the Constitution in 1018 AH/1609 CE. This document indicates that from the beginning of the eleventh century AH the Ottoman state was divided into 23 provinces, of which 14 were Arabic provinces, and the land of Najd was not one of them, with the exception of al-Ihsa', if we count al-Ihsa' as part of Najd.¹⁴

And Dr 'Abdullaah al-'Uthaymeen said:

ومهما يكن فإن " نجداً " لم تشهد نفوذاً مباشراً للعثمانيين عليها قبل ظهور دعوة الشيخ محمد بن عبد الوهاب كما أنها لم تشهد نفوذاً قوياً يفرض وجوده على سير الحوادث داخلها لأية جهة كانت فلا نفوذ بني جبر أو بني خالد في بعض جهاتها ولا نفوذ الأشراف في بعض جهاتها الأخرى أحدث نوعاً من الاستقرار السياسي فالحروب بين البلدان النجدية ظلت قائمة والصراع بين قبائلها المختلفة استمر حاداً عنيفاً

Whatever the case, Najd never experienced direct Ottoman rule before the call of Shaykh Muhammad ibn 'Abd al-Wahhaab emerged, just as it never experienced any strong influence that could have an impact on events inside Najd. No one had any such influence, and the influence of Bani Jabr or Bani Khaalid in some parts, or the Ashraaf in other parts, was limited. None of them were able to bring about political

¹⁴ 'Aqeedat al-Shaykh Muhammad ibn 'Abd al-Wahhaab wa atharuha fi'l-'Aalam al-Islami (unpublished), vol.1, p.27

stability, so wars between the various regions of Najd continued and there were ongoing violent conflicts between its various tribes.¹⁵

Shaykh 'Abdul'Azeez ibn 'Abdullaah ibn Baaz (*may Allaah have mercy on him*) said in response to this false accusation:

لم يخرج الشيخ محمد بن عبد الوهاب على دولة الخلافة العثمانية فيما أعلم وأعتقد فلم يكن في نجد رئاسة ولا إمارة للأتراك بل كانت نجد إمارات صغيرة وقرى متناثرة وعلى كل بلدة أو قرية - مهما صغرت - أمير مستقل... وهي إمارات بينها قتال وحروب ومشاجرات والشيخ محمد بن عبد الوهاب لم يخرج على دولة الخلافة وإنما خرج على أوضاع فاسدة في بلده فجاهد في الله حق جهاده وصابر وثابر حتى امتد نور هذه الدعوة إلى البلاد الأخرى...

Shaykh Muhammad ibn 'AbdulWahhaab did not rebel against the Ottoman Caliphate as far as I know, because there was no area in Najd that was under Turkish rule. Rather Najd consisted of small emirates and scattered villages, and each town or village, no matter how small, was ruled by an independent emir. These were emirates between which there were fighting, wars and disputes. So Shaykh Muhammad ibn 'Abd al-Wahhaab did not rebel against the Ottoman state, rather he rebelled against the corrupt situation in his own land, and he strove in jihad for the sake of Allaah and persisted until the light of this call spread to other lands...¹⁶

Dr. 'Ajeel al-Nashmee said:

..... لم تحرك دولة الخلافة ساكنا ولم تبدر منها أية مبادرة امتعاض أو خلاف يذكر رغم توالي أربعة من سلاطين آل عثمان في حياة الشيخ ..

The Caliphate did not react in any way and did not show any discontent or resentment during the life of the Shaykh, even though there were four Ottoman sultans during his lifetime...¹⁷

Dr. al-Nashmee said, answering this question:

لقد كانت صورة حركة الشيخ محمد بن عبد الوهاب لدى دولة الخلافة صورة قد بلغت من التشويه والتشويش مداه فلم تطلع دولة الخلافة إلا على الوجه المعادي لحركة الشيخ محمد بن عبد الوهاب

¹⁵'Abdullaah ibn Saalih al-'Uthaymeen, *Muhammad ibn 'Abd al-Wahhaab Hayaatuhu wa Fikruhu* (Riyadh: Daar ul-'Uloom, 1412 AH) p.11; quoted in *Da'aawa al-Munaawi'een*, pp.234-235.

¹⁶ Conversation recorded on tape; quoted in *Da'aawa al-Munaawi'een*, p. 237

¹⁷ *Majallat al-Mujtama'*, issue no. 510

سواء عن طريق التقارير التي يرسلها ولاتها في الحجاز أو بغداد أو غيرها .. أو عن طريق بعض الأفراد الذين يصلون إلى الأستانة يحملون الأخبار .

The view that the Caliphate had of the movement of Shaykh Muhammad ibn ‘Abd al-Wahhaab was very distorted and confused, because the Caliphate only listened to those who were hostile towards the movement of Shaykh Muhammad ibn ‘Abd al-Wahhaab, whether that was via reports sent by their governors in the Hijaaz, Baghdad and elsewhere, or via some individuals who reached Istanbul bearing news.¹⁸

With regard to Zalloum’s claims that the Shaykh’s call was one of the reasons for the fall of the Caliphate and that the English helped the Wahhaabis to topple it, Mahmood Mahdi al-Istanboolee says concerning this ridiculous claim:

This writer should be expected to produce proof and evidence for his opinion. Long ago the poet said:

If claims are not supported by proof, they are used only by the fools as evidence.

We should also note that history tells us that the English were opposed to this call from the outset, fearing that it might wake the Muslim world up.¹⁹

And he says:

والغريب المضحك المبكي أن يتهم هذا الأستاذ حركة الشيخ محمد بن عبد الوهاب بأنها من عوامل هدم الخلافة العثمانية مع العلم أن هذه الحركة قامت حوالي عام 1811 م وأن الخلافة هدمت حوالي 1922 م

The ironic fact is that this professor accuses the movement of Shaykh Muhammad ibn ‘AbdulWahhaab of being one of the factors that led to the destruction of the Ottoman Caliphate, even though this movement began in 1811 CE and the Caliphate was abolished in 1922 CE.²⁰

What indicates that the British were opposed to the “Wahhabi movement” is the fact that they sent Captain George Foster Sadlier²¹ to “congratulate Ibrahim Pasha on his success

¹⁸ *Al-Mujtama’*, issue no. 504; quoted in *Da’aawa al-Munaawi’een*, p. 238-239

¹⁹ *Al-Shaykh Muhammad ibn ‘Abd al-Wahhaab fi Mar’aat al-Sharq wa’l-Gharb*, p. 240

²⁰ *Ibid.* p. 64

²¹ An officer of the 47th Regiment in the India British army at a time when securing sea routes to India was Britain’s main interest. The British were concerned about the rise of the *da’wah* of Imaam Muhammad ibn ‘AbdulWahhaab and branded any opposer to British colonial rule in India as being a “Wahhabi”, this thus contributed to the scaremongering against the *da’wah* of Imaam Muhammad ibn ‘AbdulWahhaab (*rahimahullaah*).

against the Wahhabis” – during the war of Ibrahim Pasha in Dir’iyyah – and also to find out to what extent he was prepared to cooperate with the British authorities to reduce what they called “Wahhabi piracy in the Arabian Gulf.” Indeed, this clearly expressed a desire to establish an agreement between the British government and Ibrahim Pasha with the aim of destroying the “Wahhabis” completely. Sadlier made an arduous journey from India to Riyadh to see the ruins in Dir’iyyah, which was razed to the ground by Ibraheem Pasha.²²

Shaykh Muhammad ibn Manzoor al-Nu’maanee said:

لقد استغل الإنجليز الوضع المعاكس في الهند للشيخ محمد بن عبد الوهاب ورموا كل من عارضهم ووقف في طريقهم ورأوه خطرا على كياناتهم بالوهابية ودعواهم وهابيين ... وكذلك دعا الإنجليز علماء ديوبند - في الهند - بالوهابيين من أجل معارضتهم السفارة للإنجليز وتضييقهم الخناق عليهم ...

The British made the most of the hostility that existed in India towards Shaykh Muhammad ibn ’AbdulWahhaab and they accused everyone who opposed them and stood in their way, or whom they regarded as dangerous, of being Wahhabis...Similarly the British called the scholars of Deoband – in India – Wahhaabis, because of their blunt opposition to the English²³ and their putting pressure on them.²⁴

²² Jalal AbualRub, Alaa Mencke (ed.), *The Biography of Muhammad ibn Abdul Wahhab* (Orlando, Florida: Madinah Publishers, 1424 AH/2003 CE), pp.224-231.

²³ Hunter in his book *The Indian Musalmans* noted that during the Indian Mutiny of 1857 CE the British feared uprising from the “Wahhabi” Muslims who were revolting against the British. In the book *The Brailwis: History and Belief*, translated by Dr Abdullah, it is mentioned that the British imperialists and their collaborators used the word “Wahhabi” for the first time on the sub-continent and mainly applied this term to the Muslims who emphasized monotheism and strictly adhered to the Qur’aan and *hadeeth*, and the term was also applied to Muslims who criticized the imperialists in India. In Bengal during this time many Muslims, including the old, the young and women, were described as “Wahhabis” and “revolters” against the British empire and were hanged from 1863-1865 (Peter Hardy, *The Muslims of British India* (Cambridge University Press: 1972), pp.79-80. Hunter stated in his book that:

There is no fear to the British in India except from the Wahhabis, for they are causing disturbances against them, and agitating the people under the name of jihad to throw away the yoke of disobedience to the British and their authority.

See W.W. Hunter, *The Indian Musalmans*, first published in London: Trübner and Co., 1871; Calcutta: Comrade Publishers, 1945, 2nd Edn.; Lahore: Sang-e-Meel Publications, 1999, 2nd Edn.; New Delhi: Rupa & Co., 2002 Reprint.

Shaykh 'Abdul'Azeez Aal-'AbdulLateef concludes:

From these various quotations we can see the falseness of these flawed arguments when compared to the clear academic proofs in the essays and books of the Shaykh; that falseness is also obvious when compared to the historical facts are recorded by fair-minded writers.²⁵

With regards to Yamin Zakaria's claim that the followers of Imaam Muhammad ibn 'AbdulWahhaab **"considered everyone as an apostate unless they followed the Wahhabi school of thought"** then this is an *argumentum ad nauseam*. The actual words of Imaam Muhammad ibn 'AbdulWahhab should be transmitted by the claimants in order to ascertain where he allegedly **"considered everyone as an apostate unless they followed the Wahhabi school of thought"**. This claim is mentioned by the adversaries of *tawheed* past and present, yet it seems to contradict the actual words and statements of Muhammad ibn 'AbdulWahhaab. Those who wrote propaganda tracts against Imaam Muhammad ibn 'AbdulWahhab were the likes of Ibn Afaliq,²⁶ al-Qabbaanee,²⁷ Muhammad ibn Muhammad

Those who were imprisoned in the Andaman Islands and tortured were those intellectual scholars of the Salafi community such as Shaykh Ja'far Thanasary, Shaykh 'AbdurRahmaan, Shaykh 'AbdulGhaffaar, Shaykh Yahyaa 'Alee (1828 – 1868 CE), Shaykh Ahmad 'Abdullaah (1808-1881 CE), Shaykh Nadheer Husayn ad-Dehlawee and many others. See: Mohamed Jafar, *Taareekh ul-'Aajeeb and Taareekh-i-Aajeeb – History of Port Blair* (Nawalkshore Press, 2nd Edition, 1892).

Ahmad Ridha al-Brailwee (born 14 June 1865 CE/10 Shawwaal 1272 AH) was assigned the job of dissension and opposed every plan to oppose the British, he rallied around himself a band of heretical supporters who were later known as the Brailwees. For further reading see:

- ✓ Muin ud-Din Ahmed Khan, *A History of the Fara'idi Movement in Bengal* (Karachi: Pakistan Historical Society, 1965)
- ✓ Barbara Daly Metcalf, *Islamic Revival in British India: Deoband, 1860-1900* (Princeton, New Jersey: Princeton University Press, 1982), pp.276-77
- ✓ Qeyamuddin Ahmad (Professor of History at Patna University), *The Wahhabi Movement in India* (New Delhi: Manohar, 1994, 2nd edition). Particularly chapter seven *"The British Campaigns Against the Wahhabis on the North-Western Frontier"* and chapter eight *"State Trials of Wahhabi Leaders, 1863-65."*
- ✓ Mohamed Jafar, *Taareekh ul-'Aajeeb and Taareekh-i-Aajeeb – History of Port Blair* (Nawalkshore Press, 1892, 2nd Edition).

For more on this refer to: http://www.salafimanhaj.com/pdf/SalafiManhaj_TermWahhabi

²⁴ *Di'aaya Mukaththafah Didd al- Shaykh Muhammad ibn 'Abd al-Wahhaab*, p. 105-106

²⁵ *Da'aawa al-Munaawi'een*, pp.239, 240

²⁶ Muhammad ibn 'AbdurRahmaan ibn Afaliq (d.1163 AH), a contemporary of Imaam Muhammad ibn 'AbdulWahhaab, the manuscript of the treatise wherein Ibn Afaliq states his lies against Imaam Muhammad

al-Qadaree,²⁸ Alawee al-Haddaad,²⁹ Ibn Suhaym,³⁰ Dahlaan,³¹ Zahaawee,³² Hasan ibn 'Umar ash-Shatti, Ali Naqi al-Kanhooree,³³ Muhammad Ibn Najib Suqiya,³⁴ Muhammad ibn Jawad Mugniya³⁵ and others. When we turn to the actual writings of Muhammad ibn 'AbdulWahhaab we find that he stated:

As for your assertion that we hold Muslims to be disbelievers and your question as to how we do this and how we do that, I would simply say that we never held the

ibn 'AbdulWahhaab is present in the *State Library* of Berlin, it was quoted by 'Abdul'Azeez ibn Muhammad Aal 'AbdulLateef in *Da'aawa al-Munaawi'een li Da'wat al-Shaykh Muhammad ibn 'Abd al-Wahaab* (Riyadh: Daar ul-Watan, 1412 AH), p. 58. Ibn Afaliq wrote a letter to the 'Ameer of 'Uyaynah 'Uthmaan ibn Mu'ammarr, trying to incite Ibn Mu'ammarr against Imaam Muhammad ibn 'AbdulWahhaab. Yet when Ibn Mu'ammarr did not agree with the claims of Ibn Afaliq, Ibn Afaliq then began writing against Ibn Mu'ammarr and accusing him of also making *takfeer* of Muslims! Refer to the book by Professor Sulaiman Bin Abdurrahman al-Huqail (Professor of Education at Imaam Muhammad bin Saud University, Riyadh), *Muhammad Bin Abdulwahhâb – His Life and the Essence of his Call* (Riyadh: Ministry of Islamic Affairs, Endowments, Dawah and Guidance, KSA, First Edition, 1421 AH/2001 CE), with an introduction by Sheikh Saleh Bin Abdulaziz Al-Sheikh, p.163

²⁷ Another contemporary of Muhammad ibn 'AbdulWahhab, the treatise of al-Qabbaanee is mentioned by Ahmad ibn Ali al-Basaree in *Fasl al-Khitaab fee Rad id-Dalaalat Ibn 'AbdulWahhaab*, p.65. A manuscript of the book is in the library of *Imaam Muhammad ibn Saud University* in Riyadh. This also demonstrates that the opposers claims have been preserved in order to refute them and it also refutes the claims that the followers of Muhammad ibn 'AbdulWahhaab totally destroyed, desecrated and ransacked the works, writings and books of their opposers!

²⁸ Imaam Muhammad ibn 'AbdulWahhaab wrote to him advising him during his time. Al-Qadaree authored *Risaalatun fi'r-Raddi 'alaa'l-Wahhaabiyyah* which is extant in manuscript form in the library at *Imaam Muhammad bin Saud University*, Riyadh.

²⁹ He authored *Misbahu'l-Anamee wa Jalaa'l-dh-Dhlaam fee Radi Shubuhaat Bida'i-n-Najd* (Cairo: Matba'atu'l-Aamirah, 1335 AH).

³⁰ Sulaymaan ibn Muhammad ibn Suhaym (d.1181 AH) was one of the scholars of Riyadh, who left for al-Ahsa after Riyadh fell to the first Saudi state. He was also an arch-enemy to the da'wah of Imaam Muhammad ibn 'AbdulWahhaab and was one of the first to initiate falsehahod against the Imaam, sending such writings to other Muslim countries.

³¹ Ahmad ibn Zaynee Dahlaan (d.1304 AH), a partisan *soofee* judge who lived in Makkah and was a *Shaafi'ee muftee* who spread much in the way of propoganda against Imaam Muhammad ibn 'AbdulWahhaab.

³² He authored *al-Fajru's-Saadiq* (Cairo: Maktabah Maleejee, 1323 AH).

³³ A *raafidee* who authored *Kashf un-Niqaabee 'an Aqaa'id Ibn 'AbdulWahhaab* (Najaf: Matba'atu'l-Haydaraayah, 1345 AH).

³⁴ As noted by Muhammad Tawfeeq in his book *Tabyeen ul-Haqq wa's-Sawaab bi'r-Rad 'alaa 'Atbaa'I Ibn 'AbdulWahhaab* (Syria: Matba'atu'l-Fayhaa), p.8

³⁵ In his book *Hadhihi Hiya'l-Wahhaabiyyah* (1964 CE).

Muslims to be disbelievers. Rather, we never held anyone except polytheists to be disbelievers.³⁶

In a letter to Muhammad ibn 'Eid, one of the religious personalities of Tharmada, Imaam Muhammad ibn 'AbdulWahhaab stated:

As for the assertion of the enemies that I hold them to be disbelievers only by conjecture, or I hold an ignorant person against whom no argument has been established to be a disbeliever, it is a sheer lie and false accusation, leveled by those who intend to drive the people away from the deen of Allaah and His Messenger.³⁷

The Imaam also stated (*rahimabullaah*) in a letter exonerating himself from fabrications concocted by Ibn Suhaym:

Allaah knows that the man ascribed to me what I never said and did not even occur to me. One such ascription is that "the people for the last six hundred years had not been on the right path" and that I hold anyone who seeks the intercession of pious people to be a disbeliever" and that I hold al-Busayree to be a disbeliever. My answer to all of these is: this is nothing more than false accusations!³⁸

In a letter to the Shareef of Makkah at the time, Imaam Muhammad ibn 'AbdulWahhaab stated:

As for falsehoods and accusations, their example is the assertion that we hold the people to be disbelievers in general; that we hold migrating to us obligatory and that we affirm the disbelief of a person who does not hold to what we do and does not fight with us to be disbelievers. This and other such assertions are totally false leveled against us in order to drive the people away from the deen of Allaah and His Messenger.³⁹

Imaam Muhammad ibn 'AbdulWahhaab stated to Ismaa'eel al-Jara'ee of Yemen:

As for the assertion that we hold the (Muslim) people in general to be disbelievers, it is a false allegation made public by the enemies to drive people away from this deen. We can only emphatically say that this is a naked lie!⁴⁰

Rasheed Ridaa stated:

³⁶ Adapted from *Majmoo' Mu'allafaat is'-Shaykh*, vol.5, p.189

³⁷ Ibid. vol.5, p.25

³⁸ Ibid. vol.5, pp.11-12, 62

³⁹ Ibid. vol.3, p.11

⁴⁰ Ibid. vol.5, p.100

The books of the Shaykh contain what is contrary to the allegations. These books tell us that they do not pass the verdict of disbelief except against those who commit acts that are acts of disbelief according to the consensus of the Muslims.⁴¹

Imaam Muhammad ibn 'AbdulWahhaab (*rahimahullaab*) also stated:

In regards to what has been said of me, that I make takfeer on the general body of Muslims then this a slander of the Enemies, as well as their saying that I say whoever adheres to the Religion of Allah and His Messenger while living in another land then it will not suffice him until he comes to me first then this also is a false accusation. Rather adherence to the Religion of Allah and His Messenger is done in any land however we do make takfeer of the one who affirms belief in the Religion of Allah and His Messenger then turns away from it and diverts the people from it, likewise whoever worships idols after knowing that it is the religion of the Polytheists and a form of beautification to the common people, then this is what we make takfeer of as does every scholar on the face of the earth, they make takfeer of these people, except for the stubborn or ignorant person and Allah knows best, Wa Salaam.⁴²

Finally, the Ottoman state was already in a state of decline and stagnation by the eighteenth century, indeed by the seventeenth century, which the *da'wab* of Imaam Muhammad ibn 'AbdulWahhaab cannot be held accountable for whatsoever. In the sixteenth and seventeenth centuries the capitulations system circumvented the independence of the Ottoman state. It was a system which meant that European traders living in Ottoman territory were not required to observe the law of the land and thus had their own courts and laws by which they were ruled by, they were no longer subject to government control. Was the *da'wab* of Imaam Muhammad ibn 'AbdulWahhaab responsible for this?

By the last quarter of the eighteenth century, the gap between the technical skills of some western and northern European countries and those of the rest of the world grew wider and the Ottomans were left lagging. Was the *da'wab* of Imaam Muhammad ibn 'AbdulWahhaab responsible for this? In 1791 CE the Ottomans could not sufficiently defend their territories to the extent that the British Prime Minister of the day, William Pitt, contemplated sending British troops to help the Sultan against the Czar of Russia during the Ottoman-Russian

⁴¹ Muhammad Basheer ash-Sahaswani, *Siyaanat ul-Insaan min Wasawis id-Dahlaan* (Riyadh: Najd Press, 1396 AH), p.485

⁴² Taken from *ad-Durar-us-Saniyyah* (The Personal Letters of ash-Shaykh Muhammad bin 'Abdil-Wahhaab (*rahimahullaah*)) letter no.19 page 57 and originally translated by Aboo 'Imraan al-Mekseekee

war.⁴³ Was the *da'wab* of Imaam Muhammad ibn 'AbdulWahhab responsible for this?? During the Crimean War (1854-1856)⁴⁴ the Ottomans had to seek the help of Britain and France against the Russians, was the *da'wab* of Imaam Muhammad ibn 'AbdulWahhaab responsible for this? The Ottoman state was in such a state in the nineteenth century that the European powers of France⁴⁵, Russia and Britain were occupying parts of its territory and various Ottoman provinces were semi-autonomous and under effective control of local rulers. Was the *da'wab* of Imaam Muhammad ibn 'AbdulWahhaab responsible for this? The Ottomans had a state policy towards Arabic which was strong and institutionalized but then weakened, creating a barrier between most Muslims and the sources of Islaam. Due to this, a whole host of religious innovations, invented 'spiritual' exercises and odd customs flourished along with blind following of madhhabs. Was the *da'wab* of Imaam Muhammad ibn 'AbdulWahhaab responsible for this? Allaah says,

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⁴³ Selim Deringil (*Boğaziçi University*, History Department), *The Turks and Europe: Uninvited Guests of Sharers of a Common Destiny?* Paper presented to the *Center for European Studies*, 24 February 2005

⁴⁴ The roots of this war go back to 1851 when the French forced the Ottomans to make them the "sovereign Christian authority" of the Holy Land which the Russians rejected due to two treaties which were previously made with the Ottomans in 1757 and 1774. the Ottomans thus reversed their decisions and made the Russians the official sovereign Christian authority of the Holy Land and then the French responded with a show of military force in the Black Sea forcing Sultaan 'AbdulMajeed 1 to change his mind. The newest treaty, between France and the Ottomans, confirmed France and the Catholic Church as the supreme Christian organization in the Holy Land, supreme control over the various Christian holy places, and gave the keys to the *Church of the Nativity*, previously in the hands of the Greek Orthodox Church, to the Catholic Church. Angry at this, the Russian tsar sent the 4th and 5th army corps deployed and mobilised along the Danube River. The Russians tried to negotiate another treaty wherein they would regain authority over the Christian communities within the Ottoman empire and the British Prime Minster of the day, Aberdeen encourage the Ottomans to reject this, which led to war. Benjamin Disraeli blamed Aberdeen and Stratford (who negotiated with the Ottomans on behalf of the British) for causing the war and this led to Aberdeen's resignation from office. After a diplomatic process the Sultan proceeded to war, his armies attacked the Russian army near the Danube and the Russian Tsar Nicholas responded by dispatching warships, which destroyed a squadron of Ottoman frigates in northern Turkey at the Battle of Sinop on 30 November 1853. The destruction of the Turkish fleet and heavy Ottoman casualties alarmed both Great Britain and France, which stepped forth in defence of the Ottoman Empire. In 1853, after Russia ignored an Anglo-French ultimatum to withdraw from the Danubian Principalities, Great Britain and France thus declared war.

⁴⁵ Who conquered much of the Algerian coast and announced they were rulers of it, as the British were 'masters' of India

“And if you turn away (i.e. refuse), He will replace you with another people; then they will not be the likes of you.”

{*Muhammad (47): 38*}

Allaah also says, in another beautiful verse which shows Allaah’s wisdom:

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“O you who have believed, whoever of you should revert from his religion – Allaah will bring forth (in place of them) a people He will love and who will love Him (who are) humble toward the believers, powerful against the disbelievers; they strive in the cause of Allaah and do not fear the blame of a critic. That is the favor of Allaah; He bestows it upon whom He wills. And Allaah is all-Encompassing and Knowing.”

{*al-Maa'idab (5): 54*}

In the eighth volume of *Kitaab ul-Istiqsaa fi't-Tarikh al-Maghrib al-Aqsaa*, a history of north-west Africa in nine volumes by a Moroccan Muslim scholar and historian Abu'l-'Abbaas Ahmad bin Khaalid an-Naasiree (*rahimabullaah*)⁴⁶, he discussed at length the *da'wab* of Imaam

⁴⁶ He is Abu'l-'Abbaas Ahmad bin Khaalid bin Muhammad bin Muhammad bin Ahmad bin Muhammad an-Naasiree and his lineage goes back to 'Abdullaah bin Ja'far bin Abee Taalib, husband of the sister of Hasan and Husayn (*radi Allaahu 'anhum*). An-Naasiree was from a family that was known for virtue and knowledge which had migrated to the city of Salaa (Salè), near Rabat in Morocco in 1220 AH/1805 CE. He was born on Saturday 22 Dhu'l-Hijjah 1250 AH/March 1835 CE in Salaa, which at that time was a city that was known for Islamic sciences, Arabic language and the study of Islamic texts. He studied the Qur'aan (Warsh 'an Naafi') with al-Hajj Muhammad 'Alawee as-Salaawee and Muhammad bin Jeelaanee al-Haamidee. He also studied the works of ash-Shaatibee, Ibn 'AbdulBarr, Ibn Maalik and Ibn Subkee with his cousin 'AbdusSalaam bin Talhah. An-Naasiree studied the sciences of the Arabic language with his teacher 'Allaamah Muhammad bin 'Abdul'Azeez as-Salaawee and studied a number of works on grammar, *balaaghaa* (rhetoric), logic, *fiqh* and *usool ud-deen*. He was pivotal in disseminating knowledge, conducting research and benefiting the general masses of people in Morocco, excelling in historical works. He was also concerned with socio-religious issues moreso that most scholars of the time. He was very eloquent and as a result his lessons would be full and would have an effect on those present. He was strongly influenced by the

Muhammad ibn 'AbdulWahhaab. An-Naasiree states that Sultaan Sulaymaan ibn Muhammad ibn 'Abdullaah al-Alawee (who succeeded his father as king of Morocco) was given the pledge of allegiance in Fez in 1226 AH/1811 CE was thus a contemporary of the Imaam and scholar Sa'ud ibn 'Abdul'Azeez ibn Muhammad ibn Saud. Sultaan Sulaymaan wanted to closely examine the *da'wah* in Saudi and thus sent his son Aboo Ishaq Ibraaheem (in 1226 AH/1811 CE) with a delegation of Moroccan scholars and notables with a letter from his father (Sulaymaan). An-Naasiree stated:

Many among those who accompanied Ibraaheem during that hajj trip told us that they did not witness any deviation in Islamic Law from Imaam 'Abdullaah ibn Saud or his retinue. On the contrary, what they observed is steadfastness and care in performing the Islamic acts of worship, such as prayer, tahaarah, fasting, forbidding evil and cleansing the Two Holy Sanctuaries of impure and evil practices that used to be

sunnah in all affairs and strongly opposed the people of innovation and refuted them, exhorting them to refer back to the Qur'aan and *sunnah*. He opposed the leaders and sects of desires who had entered into the *deen* that which was not from it, **"He also strongly safeguarded waking the Muslims from their heedlessness to the clear manhaj"**, (Biography by Ja'far and Muhammad an-Naasiree, *Kitaab ul-Istihsaa' li-Akhbaar Duwal al-Maghrib al-'Aqsa* (Daar ul-Baydaa [Casablanca]: Daar ul-Kitaab, 1954), vol.1, pp.14-15). From his most correct and authentic books in particular are his historical *magnum opus*, *Taarikh ul-Istihsaa'* and *Ta'dheem ul-Minnah bi'n-Nasrati's-Sunnah* which according to Ja'far and Muhammad an-Naasiree in their biography of him in the first volume of *Kitaab ul-Istihsaa'*, **"are filled with warning against this disease and these (false) opinions by paying attention to spreading authentic Islamic knowledge amongst the ummah and referring people to study from the books of the Salaf."** He advised a number of governors in Morocco during his era on issues related to governance, economics and the *deen*, he thus travelled to the cities of Tanger, al-'A'raaish (Larache), Marraakush (Marrakech), Daar ul-Baydaa' (Casablanca), Salaa (Sale), Tetwaan (Tetoun), Ghumaarah etc. initially he refused the posts as he thought that they would avert him from his scholastic efforts. He died on Thursday 16 Jumadaa Ulaa 1325 AH/12 October 1897 CE. He authored over thirty books (see *ibid.* pp.27-34) and his two main students were the jurist and author of Salaa, al-Hajj Tayyib 'Awaad and the historian Aboo 'Abdullaah Muhammad bin 'Ali ad-Dakaalee as-Salaawee. From the titles of the works that he authored, there is nothing whatsoever that shows that he was *Soofee* and in fact the lengthy biography of him by Ja'far and Muhammad an-Naasiree, there is no reference made whatsoever to Sufism. Furthermore, from the thirty works that he authored, none of the books have anything to do with Sufism, the contrary in fact, in the form of his books *Ta'dheem ul-Minnah bi'n-Nasrati's-Sunnah*. There may have been some members of his extended family and clan that were *soofees*, but as for Abu'l-'Abbaas there is nothing to suggest that he was. Kurt S. Vikør in his book *Sufi and Scholar on the Desert Edge: Muhammad bin 'Ali al-Sanusi and his Brotherhood* (London: Hurst & Co., 1995) refers to Ahmad bin Khaalid an-Naasiree as being an historian and no where mentions him as being a *soofee*, and refers to others from the Naasiree family as clearly being *soofees*. An-Naasiree died on 16 Jumadaa al-Ulaa 1315 AH/October 12 1897 CE, *rahimahullaah*.

committed therein without objection from anyone. When 'Abdullaah ibn Sa'ud met with Ibraaheem he showed him the type of respect due to members of the Prophet's family. Ibn Saud sat next to Ibraaheem as an acquaintance, among other things that Ibn Saud spoke about was that he asked the Moroccan delegation about this "People claim that we commit deviation from the Prophet's sunnah. What part of the sunnah did you see us contradict and what did you hear about us from people before we met?" Judge Aboo Ishaq Ibraaheem az-Zadaagaa, the (Moroccan) scholar who led the discussion with the Saudi Imaam said "We heard that you say Allaah has settled on His throne in a humanly tangible manner that indicates His having a body." Abdullaah Ibn Saud responded, "We seek refuge in Allaah from this statement, we only repeat the statement of Imaam Maalik (rahimahullaah) that "Istiwaah⁴⁷ is known,⁴⁸ the kayfiyyah (how) is unknown,⁴⁹ asking about how it happened is an innovation and believing that istiwaah occurred is an obligation." Is anything wrong with this statement?" the judge said "No, this is also our belief." The judge then asked, "We were told that you deny that the Prophet and his brothers from the Prophets, peace be upon the, are alive in their graves." When Ibn Sa'ud heard the Prophet's name he raised his voice reciting the prayers and peace upon him, saying "We seek refuge in Allaah from this idea too. We believe that he, and the rest of the Prophets, are alive in their graves, in a type of life that is above the life enjoyed by the martyrs"...⁵⁰

An-Naasiree then commented:

I believe that Sultaan Sulaymaan believed in this too and this is why he wrote his famous treatise in which he criticized the extreme austerity of the soofees who lived during his time and warned against abandoning the sunnah and excessive

⁴⁷ Allaah's rising above His Throne

⁴⁸ We know the linguistic meaning of 'istiwaah'

⁴⁹ Because we do not comprehend Allaah's true essence of existence

⁵⁰ Shaykh Abu'l-'Abbaas Ahmad bin Khaalid an-Naasiree, *tahqeeq* (verifying and checking) by Ja'far and Muhammad an-Naasiree, *Kitaab ul-Istiqsaa' li-Akhbaar Duwal al-Maghrrib al-'Aqsa* (Daar ul-Baydaa' [Casablanca]: Daar ul-Kitaab, 1954), Vol.8, pp.121-122.

There is also a new annotated edition by M. Hajji, B. Boutaleb & A. Tawfiq (Daar ul-Baydaa' [Casablanca]: Mansurat Wizarat al-Taqaafa wa-l-Ittisal, 2001-2005 CE) in 8 volumes. The oldest edition is the 1949 CE edition which is in nine volumes. A summarized edition was also published into three volumes in 1418 AH/1997 CE again by Daar ul-Kitaab in Casablanca and an-Naasiree himself published it himself in four volumes in Cairo in 1894 CE. It was translated into French by the Orientalists Grauille in 1906 CE, G.S. Colin in 1923-25 CE, Fumey in 1934-36 CE. This first edition mentioned in this footnote is available from the library at SOAS, University of London and the ninth volume discusses the 'Alawee dynasty in Morocco.

engagement in bida' (innovation). He also explained in his message the proper manner of visiting graves of righteous people and warned against excessive behaviour that commoners might commit at their vicinity as sincere advice to the Muslims, may Allaah increase him in goodness. Sultaan Sulaymaan also decided that a certain speech that emphasizes tawheed and rebukes bida' be recited in all masaajid where jumu'ah is held. He also instructed soofee zawayas be closed down.⁵¹

Then Zakaria states:

“As a just ‘reward’ for their treachery, the colonial nations handed Palestine to the Zionists. People forget that these Arabs aided by the Salafi movement, were complicit with the Zionists in creating the Israeli cancer.”

SubhaanAllaah! So here Zakaria claims that the *Salafees* have worked with Zionists, which we will refute in detail later on in this treatise. Then Zakaria al-Bengalee states:

“When Iraq was attacked by the US-led coalition in 1991, these Gollum (Smeagol) like Salafi ‘scholars’ nearly choked trying to utter the word Jihad. Instead they gurgled and legitimised fighting the Muslims of Iraq under the American flag; some even saw ‘Jihad’ behind American troops in 1991!”

There is no movement or power except with Allaah! The above quote is nothing but clear mockery of the scholars, the inheritors of the Prophets and equating them with characters from *kuffaar* fantasy books! So Zakaria wants to demonstrate that the *Salafees* are **“working hand in hand with kuffaar elements”** yet he himself unashamedly demonstrates that it is rather he who is engrossed in the *kuffaar* pop-culture of the day by name-checking the nonsensical mythology and fantasia from *kuffaar* and *mushrik* literary works. So an appraisal of one's own Islamic *adab* and *akblaaq* needs to be reviewed before making *takefeer* of other Muslims without knowledge. Furthermore, the scholars of Saudi Arabia who Zakaria is insinuating were not 'choking' and to say this is making a mockery of them. The issue of the 1991 CE Gulf crisis was a very delicate and difficult situation and is not for the unknown, ill-

⁵¹ Shaykh Abu'l-'Abbaas Ahmad bin Khaalid an-Naasiree, *tahqeeq* (verifying and checking) by Ja'far and Muhammad an-Naasiree, *Kitaab ul-Istiqsaa' li-Akhbaar Duwal al-Maghrrib al-'Aqsa* (Daar ul-Baydaa' [Casablanca]: Daar ul-Kitaab, 1954), Vol.8, p.123.

informed and ignorant likes of Yamin Zakaria to rise to the occasion to speak about.⁵² The *Allaamah*, the knowledgeable Shaykh, Dr. Saalih al-Fawzaan (*hafidhabullaah*) was asked:

We live in a country of kufr wherein there is much filth and we hear those who openly abuse the scholars of this country (i.e. Saudi Arabia). To the extent that we hear them say, about the Council of Senior Scholars, that they are the 'Council of Senior Employees (of Saudi Arabia)', and they curse the scholars of this country (i.e. Saudi Arabia) as being in positions and compromising. Rather, takfeer has even been made

⁵² Scholars of the past also allowed the use of non-Muslim, *kuffaar* and *mushrik* forces to be drafted upon for Muslims, if there is a benefit in that for the Muslims. Such as:

- Imaam ash-Shaafi'ee (*rahimahullaah*)
- Imaam Ahmad ibn Hanbal (*rahimahullaah*)
- Imaam Abu'l-Qaasim al-Khirqee (*rahimahullaah*)
- Imaam Abu'l-Hasan as-Sindee (*rahimahullaah*)
- Imaam Bin Baaz (*rahimahullaah*)
- Imaam Ibn 'Uthaymeen (*rahimahullaah*)

Therefore, this shows that the issue of drafting *kuffaar* forces is something which was said by scholars in the past and the scholars who also ruled this in the present era were thus preceded in their rulings. Ibn Qudaamah al-Maqdisee (*rahimahullaah*) stated in *al-Mugnee* (vol.13, p.98):

Help is not to be sought from a mushrik, this is what Ibn al-Mundhir, al-Joozjaanee and a group of the people of knowledge. There is present from Ahmad what indicates the permissibility of gaining assistance from them (i.e. mushrikeen) and the statements of al-Khirqee also indicate that, if there is a need and this is the school of thought of Shaafi'ee.

Imaam an-Nawawee stated in his explanation, vol.11-12, p.403, under *hadeeth* no.4677:

His saying (sallallaahu alayhi wassallam): "Go back, for I do not seek help from a mushrik; and it is mentioned in another hadeeth that the Prophet (sallallaahu alayhi wassallam) sought help from Safwaan bin Umayyah before his Islaam, as a result some scholars give the first hadeeth precedence over the second one. Imaam Shaafi'ee and others said: If the disbeliever has good opinion of the Muslims and the need has come to utilize him, of not then he is disliked. So these two hadeeths are taken in light of two circumstances.

Shaykh as-Sindee stated in his explanation of the *hadeeth* "I do not gain assistance from a mushrik", from the *Sunan Ibn Maajah* (vol.3, p.376, under *hadeeth* no.2832):

It shows that gaining assistance from a mushrik is haraam without a need. But if there is a need then it can be done as an exception and this is not opposed.

From: Bandar bin Naa'if bin Sanahaat al-'Utaybee, *Wa Jaadilhum Bilatee Hiya Ahsan, Munaaqishatun 'Ilmiyyatun Haadiyyatun li-19 Mas'alatan Muta'alaqatin bi-Hukkaam il-Muslimeen* (Riyadh: Maktabah 'AbdulMusawwir bin Muhammad bin 'Abdullaah, 1427AH/2006 CE, Fourth Edition), pp.38-42

of them! And it has been said that they pledge allegiance to the transgressors. How can we rebut this idea and how can we refute them?

The answer from Shaykh Saalih al-Fawzaan:

This does not harm the scholars of this country (i.e. Saudi Arabia) at all! Those who say such things fall into great sin and evil so do not be grieved by them. They said about the Messenger (sallallaahu alayhi wassallam) more than that! They said that he was a magician, a madman, sick, a lying soothsayer, so these sayings are not strange at all and do not harm the scholars of this country and all praise is due to Allaah. This type of speech returns on to the one who says it with sin and harm so do not let their speech grieve you.⁵³

Imaam Muhammad bin Saalih al-'Uthaymeen (*rahimahullaah*) stated, in words which are for the most part applicable to Yamin Zakaria:

I ask Allaah to support the scholars against what is leveled against them from the tongues of the foolish minded ones, as there are many things which the scholars face.

FIRST: We hear things that are ascribed to the people of knowledge, who are trusted, yet when we check we find out that it is not at all like how it has been said.⁵⁴ Much of what is said "So and so is like this..." when we actually check we find out that the situation is not like that at all. This is a great crime and especially if the Messenger of Allaah (sallallaahu alayhi wassallam) said "*Indeed, lying upon me is not like lying on someone else*"⁵⁵ or words to that effect.

So lying about the scholars is connected to the Divine Legislation of Allaah and is not like lying on other people because it includes a Divinely Legislated ruling that is related to a trusted scholar. For this reason whenever the people trust a scholar more, the lies about him will increase and become more dangerous. Because when you say to any common person "So and so said..." they will not respond to you, but if you say

⁵³ Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, Muhammad bin Fadh al-Husayn (editor and compiler), *al-Ajabaat ak-Muhimmah fi'l-Mashaakil al-Mumilah* (Riyadh: Mataabi' al-Humaydee, 1425 AH/2004 CE, Second Edition), pp.35-36

⁵⁴ Indeed, so we are not going to blindly follow the writings of the self-styled 'independent Islamic thinkers' and petty columnists who slander the Salafee scholars and actually aim to achieve fame from such despicable actions.

⁵⁵ Part of a *hadeeth* reported by al-Bukhaaree, *hadeeth* no.1291 in *Kitaab ul-Janaa'iz (Funerals)* and Muslim also in *Kitaab ul-Janaa'iz*, *hadeeth* nos. 2154, 2155 and 2156; from al-Mugheerah bin Shu'bah (*radi Allaahu 'anhu*). The rest of the *hadeeth* is famous: "...whoever lies about me intentionally then let him prepare to take his seat in the Hell Fire."

“So and so from those who are trusted said...” they will listen to you. So you will find some people who have an opinion or an idea which they think is the truth and they thus try to establish people upon it, yet the only way they can find to achieve this is to lie about one of the trusted scholars and say “this is what so and so said, this is a very dangerous matter, it is not attacking the scholar personally, but it is related to the regulations of Allaah.”

SECONDLY: Blowing up errors out of proportion, as I have just said, is also dangerous and vile, as a scholar is a human who makes mistakes at times and is correct at other times. However, if a scholar makes a mistake it is incumbent on us to contact him and we can ask him: “did you really say this?” and if he says “Yes” yet we see that it was a mistake we can say to him: “Do you have any evidence for this?” so if we get into a discourse the truth will become clear. Every (true) scholar is just and fears Allaah, the Exalted and Majestic, and must return to the truth and must make known his retraction also. As for inflating mistakes and then mentioning worse things about the scholar’s situation then there is no doubt that this is showing enmity against your brother Muslim, and is also showing enmity against the Divine Legislation, if I am able to say this. Because if the people trust a person and then his trustworthiness is doubted, where will the people turn to? The people will be left wavering without a leader to guide them with the Divine legislation of Allaah. Or are the people supposed to turn to an ignoramus who misguides the people from the path of Allaah unintentionally? Or are the people supposed to turn to an evil scholar who blocks them from the path of Allaah intentionally?⁵⁶

Shaykh Saalih al-Fawzaan also stated in regards to mockery of the scholars and accusing them of compromising and being ‘in the pocket’ that:

It is incumbent to respect the scholars of the Muslims as they are the inheritors of the Prophets and making a mockery of them is considered to be making a mockery of their position and inheritance from the Prophet (sallallahu alayhi wassallam), and mockery of the knowledge which they carry. So whoever mocks the scholars, also mocks the Muslims firstly, as the scholars must be respected for their knowledge and position in the ummah. If the scholars are not to be trusted then who should be trusted? And if trust of the scholars is lost to whom shall the Muslims resort to help

⁵⁶ Imaam Muhammad bin Saalih al-Uthaymeen, ‘Alee bin Hasan Aboo Lowz (ed.), *as-Sahwa al-Islaamiyyah – Dawaabit wa Tawjeehaat, Vol.1* (Riyadh: Daar ul-Qaasim, 1417 AH/19 CE, Fourth Edition), pp.230-231

them solve their problems and explain the regulations of the Divine Legislation? At such a point the ummah will lose out and corruption will spread. So if the scholar works hard is correct then he gains one reward, yet if he strives hard and errs he gains one reward, and his (Islamic scholarly based on the Qur'aan and sunnah) error is forgiven. What is there for the one who mocks the scholars expect punishment? History is the best witness of this, past and present and especially if the scholars (that are being mocked) are those who referred to regarding issues affecting the Muslims, such as the Council of Senior Scholars (in Saudi Arabia).⁵⁷

Shaykh Saalih al-Fawzaan was also asked:

Due to events in the past, some of the Muslims ally themselves to the kuffaar due to a fatwa heard by some students of Islamic knowledge. What is the ruling on that?

Shaykh Saalih responded:

I do not think that there is a Muslim who allies to the kuffaar however you explain allegiance with a misunderstanding, as the one who allies to them can be ignorant, a non-Muslim or from the hypocrites. As for the Muslim then he does not have allegiance to the kuffaar⁵⁸ yet there are some actions which you consider to be allegiance when in reality is not allegiance. These are things like buying from and selling to the kuffaar, giving and receiving presents from the kuffaar and the like are all permissible and not allegiance to the kuffaar. Rather, these things are from worldly interaction and beneficial exchanges, such as also hiring a disbeliever for work. These are like the beneficial exchanges of the Messenger of Allaah (sallallaahu alayhi wassallam) when he hired 'Abdullaah bin Urayqit al-Laythee to guide him on the way to hijra, while Abdullaah was a disbeliever, in order to help due to his experience on the tracks, so that is permissible. It is also permissible for a Muslim to hire out his services for kuffaar to use if necessary as this is from the door of beneficial exchanges and not from the door of love. To the extent that a disbelieving father must be righteous to him and this is not from the door of love. Allaah says,

⁵⁷ Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, *op.cit.* pp.37-38

⁵⁸ So Yamin Zakaria's statement is a blatant lie:

"It was those same American troops that continued to commit the atrocities in Iraq, through enforcing the self-styled no-fly zone, and the cruel economic sanctions with direct cooperation from the Salafi orientated regimes." !!?

Another sample of Yamin Zakaria's false linking and serious allegations.

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“You will not find a people who believe in Allaah and the Last Day, having affection for those who oppose Allaah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written eemaan in their hearts, and strengthened them with spirit⁵⁹ from Him. And He will admit them to Gardens under which rivers flow to dwell therein forever. Allaah is pleased with them, and they with Him. They are the Party of Allaah, indeed, it is the Party of Allaah that will be successful.”

{*al-Mujaadilah* (58): 22}

However, he (who has a disbelieving father) has to be righteous and good to him, this is from worldly goodness. There are aspects of interaction with the kuffaar such as peace treaties, covenants and trusts with the kuffaar which are all allowed and is not ‘allegiance’ (to the kuffaar). There are some things which some ignoramuses think are allegiance when in reality, are not allegiance. There are situations when the Muslims are in danger and the kuffaar avert such a danger from the Muslims, then this is not *mudaahanah* (compromising) this is *mudaarah* (being amicable and harmonious).⁶⁰ So

⁵⁹ i.e. “that which gives life”, explained as the guidance of the Qur’aan or victory over their opponents.

⁶⁰ *Mudaarah* literally means to be amicable, affable and harmonious and in the context of the *Sharee’ah* the scholars have noted that it is given away some of your *dunya* for the preservation of the *deen*. As Shaykh Saalih is emphasizing here it is known by the scholars that *mudaarah* is different from *mudaahanah* (to compromise). Imaams Bukhaaree and Muslim (*raheemahumullaah*) in their *saheehs* within their sections on manners then include chapters on *mudaarah*. Al-Haafidh Ibn Hajar stated: “..the intent of it is to ward off via kindness.” In *al-Qaamoos al-Muheet* it is stated about the definition of *daraa’*: “**To make something a deterrent, and to deter is to rebut, i.e. they rebutted each other in the argument.**” Examples of *mudaarah* in the Qur’aan are in Soorah al-An’aam (6: 108) and in al-Qasas (28: 54).

there is a difference between being amicable and harmonious (*mudaarah*) and compromising (*mudaahanah*), as compromising is not permissible however *mudaarah* is. So when the Muslims are in danger they obtain *mudaarah* (harmony) of the *kuffaar* in order to avert such danger and this is not allegiance. The matters need to be understood and understood yet as for explaining every act of interaction with the

Evidences from the *sunnah* for this are the *hadeeth* from Abi'l-Dardaa' that "We smile in the faces of people yet our hearts are cursing them." (*Fath al-Baaree*, vol.10, p.527, *Kitaab al-Adab, Baab al-Mudaarah ma'a'n-Naas*). Also when 'Urwah ibn al-Zubayr reported that 'Aa'ishah told him: "A man sought permission to enter upon the Prophet (*sallallaahu alayhi wassallam*), and he said, "Let him in, what a bad son of his tribe (or bad brother of his tribe) he is!" When the man came in, the Prophet (*sallallaahu alayhi wassallam*) spoke to him kindly and gently. I said: "O Messenger of Allaah, you said what you said, then you spoke to him kindly." He said, "O 'Aa'ishah, the worst of the people in the sight of Allaah is the one who is shunned by others or whom people treat nicely because they fear his sharp tongue." (*Fath al-Baaree*, vol.10, p.528, *Kitaab al-Adab, Baab al-Mudaarah ma'a'n-Naas*). Ibn Hajar said about these two *hadeeth*:

Ibn Battaal said: Mudaarah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony. Some people think that mudaarah is mudaahanah and this is an error, as mudaarah is regrettable and mudaahanah is prohibited. The difference is: mudaahanah is taken from the word ad-Dahhaan (the painter) who glosses over something and covers what is actually there. The scholars have explained it as lying with a sinner and openly displaying happiness with what he is doing without forbidding him at all. Mudaarah is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does, and forbidding him with gentle speech and action, especially if his comradeship is needed and the likes of that. (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.545)

Imaam al-Qurtubee stated:

The difference between mudaarah and mudaahanah is that mudaarah is to surrender the dunya for the benefit of the deen and it is permissible and even recommended. Mudaahanah is leaving the deen for the dunya. (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.469)

Ibn Qayyim al-Jawziyyah (*rahimahullaah*):

Thus mudaarah is praiseworthy and mudaahanah is censured, so there is a difference between the two. The one who is mudaaree uses kindness with a person in order for the truth to manifest from the person or make him retract from falsehood. The mudaahin (compromiser) uses kindness in order for the person to remain established upon falsehood and leaves him upon his desires. Mudaarah is for the people of eemaan while mudaahanah is for the hypocrites. (*ar-Rooh*, p.231)

kuffaar to be allegiance to them then this is ignorance and error, or deceiving the people. So such a person should not enter into such issues except the fuquhaa and the people of knowledge. It is neither for the students nor for the school teachers to enter into such issues and analyse, prohibit and criticize the people saying “this is allegiance to the kuffaar and they (scholars) do not know the Divinely Legislated rulings” this is dangerous on the one who says such things as he is speaking about Allaah without knowledge.⁶¹

Then Zakaria states:

“These Salafi orientated regimes managed to spin idiotic arguments for the naïve and their brain-dead followers.⁶² One of these claims is that the presence of US troops was good for Islam, as allegedly so many of them embraced Islam. According to these idiots,⁶³ the blood of the Iraqi Muslims for some mysterious number of US soldiers allegedly converting to Islam was a good exchange! I suppose the first instruction given to those ‘converts’ by the Gollum like Salafi ‘scholars’ was to bomb the Muslims in Iraq!”

Yamin Zakaria is obviously out of touch and needs to get his head out of the *kuffaar* fantasia writings of J.R. Tolkien. For him to say that the *Salafees* said that the presence of US troops was “good for Islaam because many troops converted” is false in any case, this was not the main reason for the troops being there and as is the usual *modus operandi* of Yamin Zakaria, not a shred of evidence is delivered. The actual *fataawaa* during the first Gulf crisis clearly demonstrated that the intent was to repel the aggression of the Ba’athist Saddam and his armies intrusions into Saudi Arabia.

Then Zakaria persists in referring to the *Salafee* scholars as being “Gollum-like.” It would suffice Yamin Zakaria to refer to terms from the Qur’aan, *sunnah*, *salaf* and the scholars who traversed this way as opposed to utilizing a term which is from the *kuffaar* “fantasy realm” of *kufr*, *shirk* and *baatil*, or does Yamin Zakaria expect to see a return to the *khilafah* via reference to the works of J.R.R. Tolkien?! Then Zakaria states:

⁶¹ Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, *op.cit.* pp.54-56

⁶² Here we begin to see the use of simplistic and offensive name-calling of the *Salafees*, as opposed to any serious factual evidence, pay attention as Yamin Zakaria slumps even further in his abuse.

⁶³ Again, we highlight Yamin Zakaria’s weak and futile basis which thus leads him to make cheap-shots such as this in replace of any source evidences.

“These Salafis describe the resistance in Palestine and Iraq as terrorists and extremists.⁶⁴ Concurrently, they will not issue any criticism of the Pro-US regimes who are actively aiding the slaughter in Iraq,⁶⁵ Afghanistan and Palestine, because allegedly they have found a ‘Hadith’ which permits this treacherous stance.⁶⁶ Even common sense tells us that this is a perverted interpretation of Islam, as they justify remaining silent and inactive when violence is inflicted upon the Muslims but become overtly critical against Muslims for retaliating against injustices. This stance contradicts human nature as well as Islamic evidences.”

For Zakaria to say that *Salafees* “do not issue any criticism of oppression” is absolutely incorrect, as the *salafees* will speak the truth even if it is against themselves, *insbaa’Allaab*. This is whether such oppression is committed by *kuffaar* or by Muslims, as for accusing the *Salafees* of being in the pocket any *kuffaar* regime then this again is fallacious. P.K. Abdul Ghafour stated, reporting for the *Arab News* (dated: Saturday 10th April 2004 CE/20th Safar 1425 AH):

JEDDAH, 10 April 2004 — The imam at the Grand Mosque in Makkah yesterday lambasted the United States and its allies in Iraq for double-speak. “Although they claim they are the advocates of reform and freedom, they are in fact the forces of destruction and devastation,” Sheikh Saud Al-Shuraim said in an apparent reference to the US-led occupation forces in Iraq. Delivering his Friday sermon to thousands of faithful who packed the large mosque complex, the imam asked how missiles and machine guns could bring peace and freedom to the people of Palestine and Iraq. “They promise them a comfortable life built on torn bodies...They want us to believe that destruction is reform, killing is life, disorder is order and injustice is justice,” he added. The imam slammed the United States also for using its veto against UN Security Council resolutions condemning Israel’s occupation of Palestine, contrasting the international outcry over the killing of four security contractors in Fallujah with the relative silence meeting Israeli actions in the occupied territories. “How can they

⁶⁴ Do they really? Where do they say this about Palestine? As for what is taking place currently in ‘Iraq then what many of those so-called ‘*mujahideen*’ are doing definitely is terrorism and there can be no doubt about this and no shame in admitting this.

⁶⁵ Will they not indeed? Refer to: <http://www.fatwa-online.com/news/0040410.htm> for a clear refutation of this point by Zakaria.

⁶⁶ Such as? Why didn’t Yamin Zakaria mention it as an example if what he is saying is true.

consider the killing of four individuals a major crime and ignore the killing of a whole nation?" Shuraim, one of the imams at the Grand Mosque, asked. The imam said the Islamic world was passing through a difficult phase. "The Muslim nation finds no refuge from the injustice of the tyrant and international terrorism," he said.⁶⁷

We have appended some useful links to the *kalaam* of Zakaria for reference and we will note here what Abdul Wahab Bashir stated, reporting for the *Arab News* (dated: Friday 12 April 2002 CE/30 Muharram 1423 AH):

Saudi telethon raises SR210 million for Palestinians

JEDDAH, 12 April — Viewers from inside Saudi Arabia and abroad strongly responded to last night's national telethon for the Palestinian people giving millions of dollars in donations. The donations include gold, cars and even slingshots sent by Saudi children to help their Palestinian brethren fight Israeli occupation. By the time this paper went to press, an hour before the early morning deadline for the end of the telethon, the amount had reached SR210 million (\$56 million).

Throughout the telethon, the second since the start of the current Palestinian intifada 18 months ago, the Ulema on screen urged Saudis and expatriate workers to give generously to relieve the suffering of the Palestinian people. The viewers' response turned the courtyard of the television studios in Riyadh and Jeddah into a giant warehouse. Roads leading to the two TV stations were clogged with vehicles and entire families were seen heading toward the site to give their contributions. Four Indonesian Muslim maids on their way home to spend vacation with their families paid SR100 each to the authorities at King Khaled International Airport in Riyadh saying they wanted to join to the campaign to help the Palestinians. Westerners, too, joined in the campaign. A Briton from Dammam in eastern Saudi Arabia contributed cash and blamed the United States for what is happening in the occupied land and the suffering of the Palestinians. A Saudi businessman based in Jeddah said giving money is the least Saudis could do to help the Palestinian. At the television stations the yards overflowed with goods of every kind from giant tin trunks bursting with heavy gold bangles and pearl necklaces to cars including ambulances, electrical appliances and dresses. One Saudi man offered to donate one kidney and to give blood 13 times to Palestinians in need of medical treatment. Another came up with a rare copy of the Holy Qur'an, which he put for auction, and it fetched SR150 million soon after the start of the bidding. Custodian of the Two Holy Mosques King Fahd, who donated SR10

⁶⁷ <http://www.arabnews.com/?page=1§ion=0&article=42851&d=10&m=4&y=2004>

million, ordered the 11-hour telethon. Generous donations also came from Crown Prince Abdullah, deputy premier and commander of the National Guard, and Prince Sultan, second deputy premier and minister of defense and aviation, and other members of the royal family. A unified bank account was set for the event by the Saudi Committee for the Support of the Intifada headed by Interior Minister Prince Naif.

The committee coordinates assistance to the Palestinians. The last telethon for Palestinians saw support pouring from all over the world and by the end of the day SR40 million were raised. The committee has urged Saudi citizens and expatriates to support the intifada and help provide food, medicines and clothes to the Palestinians and contribute to rebuilding homes and other infrastructure destroyed by the Israeli Army. It said it would continue to provide direct assistance to the families of Palestinian martyrs,⁶⁸ the wounded and families suffering under the occupation. A spokesman for the committee called the station to say the committee will start sending 100 vehicles loaded with food, medicines and other relief material in addition to ambulances to the Palestinians through Jordan. "The telethon reflects the solidarity the Saudis and expatriates in the Kingdom feel toward the Palestinian people. What is happening in Palestine stirs mixed feelings of pain and hope in Muslims. They feel pain and anger seeing the killings and destruction that the Palestinians continue to suffer and the conspiracies being directed against the Muslim identity and sanctuaries.

But at the same time there is hope because this event is being launched from the land of the two holy mosques (in Makkah and Madinah) which is closely linked to the land of Al-Aqsa Mosque," said Sheikh Abdul Rahman Al-Sudais, imam of the Grand Mosque in Makkah. He was referring to the ascension of Prophet Muhammad (PBUH) who was transported from the Sacred Mosque in Makkah to the Farthest (Al-Aqsa) Mosque of Jerusalem in one night and shown the Signs of God.⁶⁹

Mashaa'Allaah! This was in 2002 CE, is this **"remaining silent and inactive when violence is inflicted upon the Muslims"** as Yamin Zakaria, the arm-chair activist, claims? What are the likes of him doing practically for the people? In 2000 CE:

The International Islamic Relief Organization has provided SR 2 million [U.S. \$ 0.5 million] as a first installment to help the Palestinian people in their present ordeal. The

⁶⁸ It is not permissible in Islam to say that a certain person is for sure "a martyr" as this is considered to be from the knowledge that only Allaah truly knows, for more on this in detail refer to pp.32-38 of: http://www.salafimanhaj.com/pdf/SalafiManhaj_GleamingPearls.pdf

⁶⁹ <http://www.arabnews.com/?page=1§ion=0&article=14239&d=12&m=4&y=2002>

organization's Secretary-General Dr. Adnan bin Khalil Basha called for the provision of all possible assistance, specifically \$1,000 for the family of each martyr, \$500 for the family of each injured person, \$25,000 dollars to support each hospital in Al-Quds and the West Bank, \$35,000 for the purchase of an ambulance for the Holy Mosque in Al-Quds, \$100,000 to equip an emergency room in the mosque's clinic, and \$70,000 to establish a fire-fighting center in the mosque. For those wishing to participate in this charitable work, an account has been set up in the Alrajhi Bank.⁷⁰

Is this “remaining silent and inactive when violence is inflicted upon the Muslims” as Yamin Zakaria, the arm-chair activist, claims?

Also during the 'Israa'eelee' bombing of Lebanon earlier this year:

LEBANON: Arab nations more generous than Western counterparts:

So far Saudi Arabia is the Arab world's major donor to Lebanon. On Wednesday, Saudi Arabia's King Abdullah ordered the transfer of US \$1 billion to Lebanon's central bank, in an effort to consolidate the stability of the Lebanese pound. Although the Lebanese central bank had some US \$14 billion of foreign reserves, pressure was mounting on the pound and there was increased demand for the US dollar. According to economists, the Saudis have been supporting the Lebanese currency since 1990. Billionaire Saudi Prince Alwaleed bin Talal, whose mother is Lebanese, is also one Lebanon's major foreign investors. The country depends heavily on foreign direct investment, which amounted to about 10% of gross domestic product (gdp) in 2005, to finance a current account deficit of nearly 13% of gdp last year. An additional US \$500 million have been provided by the Saudis to Lebanon. On Wednesday, Lebanese Prime Minister Fouad Siniora described the funds as a “grant... [which would be] a nucleus for an Arab fund to reconstruct Lebanon.” It is estimated that the damage caused by the current conflict to Lebanon's infrastructure is worth more than US \$2 billion.

According to Siniora, the Saudis have also given Lebanon US \$50 million in emergency humanitarian aid for victims of Israeli attacks and the displaced people, estimated to number some 800,000 by the UN in Lebanon. A further donation of US \$32 million was raised through a Saudi television appeal on Thursday. A similar telethon conducted on Friday in the United Arab Emirates (UAE) raised Dh49 million (US \$13.5 million). The telethon was organised by Dubai Media Incorporated, the Sheikh Mohammed Bin Rashid Humanitarian and Charitable Foundation and the

⁷⁰ <http://www.saudiembassy.net/2000News/News/ForDetail.asp?cIndex=2558>

UAE Red Crescent Authority. UAE President Sheikh Khalifa bin Zayed al-Nahayan has ordered a US \$20 million donation to provide medical and other aid supplies to the Lebanese people. A similar sum – US \$20 million – has been promised by Kuwait's Emir Sheikh Sabah al Ahmed al Sabah to help secure the transportation of emergency aid to the Lebanese. Kuwait was among the first countries to help Lebanon since its current crisis with Israel started.

In addition to official donations by Arab governments and NGOs, individuals throughout the Arab world have been contributing generously to assist the Lebanese people, according to local media reports. The Qatari authorities, for example, have collected about US \$ 3.9 million in donations towards that goal. Some US \$250,000 have been wired to the Lebanese Red Cross by the Kuwait Red Crescent Society from private donations, according to its head, Berjas al-Berjas. Al-Berjas said a Kuwait plane carrying tonnes of first aid medicine will arrive in Damascus on Sunday, en route to Beirut and that 290 electric power generators were sent to Lebanon from Kuwait on Wednesday. On the same day, a Jordanian military plane arrived in Beirut carrying humanitarian relief aid supplies, including tonnes of food and medical supplies. The figure of total donations by individuals in the Arab world is higher probably than that officially released as Muslims are discouraged to publicise acts of goodwill, including charitable donations. "It is important to note that the figure that we see coming out of the Arab states may not necessarily reflect the totality of assistance since there is also a lot of discreet assistance which is provided by individuals or groups of individuals who are not concerned to have their generosity advertised as per the principle of giving in Islam," said Freijesen.⁷¹

Is this "remaining silent and inactive when violence is inflicted upon the Muslims" as Yamin Zakaria, the arm-chair activist, claims? Then let's turn to:

Saudi Arabia to finance new Palestinian homes in Hebron:

The Saudi Committee for the Relief of the Palestinian People has said it will finance the construction of 100 housing units in the West Bank city of Hebron at cost of US\$ 6.3 million. The project, to be undertaken in cooperation with UN-HABITAT, was approved on the instructions of His Majesty King Abdalla Bin Abdel Aziz Al Saud, and Prince Naif Bin Abdel Aziz Al Saud, Minister of Interior and General Supervisor of the Saudi Committee for the Relief of the Palestinian People. Officials said the new homes

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http://www.irinnews.org/report.asp?ReportID=54880&SelectRegion=Middle_East&SelectCountry=LEBANON

would be allocated to underprivileged or widowed women. The Chairman of the Saudi Committee for the Relief of the Palestinian People, Mr. Said Al Orabi Al- Harthi, who also serves as Advisor to the Minister of Interior, said the idea was to improve the living conditions of widowed women and their families.

The project would be implemented, during a period of 24 months, through the Special Human Settlements Programme of UN-HABITAT and in cooperation with the Ministry of Labour and Social Affairs, and the Ministry of Public Works and Housing of the Palestinian National Authority and local NGOs. He cited the Kingdom of Saudi Arabia's deep commitment to mitigate the suffering of the Palestinian people and help meet their essential needs. To date, he added, it had financed more than 36 relief and humanitarian programmes in the Palestinian territories in cooperation with a number of international organizations. UN-HABITAT and the Saudi Committee for the Relief of the Palestinian People will soon sign a Memorandum of Understanding to commence the implementation of the project.⁷²

Is this “remaining silent and inactive when violence is inflicted upon the Muslims” as Yamin Zakaria, the arm-chair activist, claims? How about:

Saudi Committee for the Relief of Palestinian People donates \$3 million to Palestinian children:

JERUSALEM / RIYADH, SEPT 6, 2005 - The Saudi Committee for the Relief of Palestinian People is giving US\$3.6 million to the United Nations Children's Fund (UNICEF) towards critical projects supporting children in the Occupied Palestinian Territory (OPT). The contribution is part of a new strategic framework with UNICEF for assistance to children in OPT. It emerged from meetings this spring between representatives from UNICEF's Gulf Area Office and OPT and senior officials from the Saudi Ministry of the Interior. The fresh funding will focus on assistance in education and health for the new generation of Palestinian adolescents. “UNICEF and the Saudi Committee for the Relief of Palestinian People come together at this critical time when assistance in the West Bank and the Gaza Strip are more important than ever following disengagement,” said Dan Rohrmann, the UNICEF Special Representative in OPT. “There are immense challenges but also immense opportunities in terms of improving the lives of children. It is heartening to see the Saudi Committee providing such a major boost.” June Kunugi, UNICEF Representative for the Gulf countries, said: “This generous contribution is a landmark

⁷² <http://www.unhabitat.org/content.asp?cid=3739&catid=7&typeid=6&subMenuId=0>

agreement and we thank the Custodian of the Two Holy Mosques King Abdullah bin Abdul Aziz, the Kingdom of Saudi Arabia, and its people for partnering with UNICEF to safeguard the well-being and rights of children, in this instance in the occupied Palestinian territories.” The Saudi Committee for the Relief of Palestinian People was established in 2000, and has since donated some US\$200 million to projects in OPT. The Committee has provided cash and in-kind assistance in addition to funding educational and medical activities as well as reconstruction schemes.⁷³

Is this “remaining silent and inactive when violence is inflicted upon the Muslims” as Yamin Zakaria, the arm-chair activist, claims? We could go on and on and on and on.

Then we come across the following corrupted words of Yamin Zakaria:

What then is the difference between the Salafi position and the neo-con ilk, who are leading the war on terror (Islam)?⁷⁴ Only the shameless and treacherous ones would adopt the same position as those who have raped and tortured their children, mothers and sisters in a manner that is not even found amongst animals.⁷⁵ Yet, these charlatans have the audacity to

⁷³ <http://www.reliefweb.int/rw/rwb.nsf/db900SID/HMYT-6FYL76?OpenDocument>

⁷⁴ This is *baatil*, the neo-cons are explicit in their ignorance of the *Salafee da'wah* (like Yamin Zakaria incidentally!!) and are well known for their equating the *Salafee da'wah* with all things evil. Some kuffaar have even implicated Saudi Arabia as being a fourth 'axis of evil'!!! The works of neo-con ideologues such as Robert Spencer, Craig Winn, Stephen Schwartz, Dan Pipes, Melanie Philips et al. are all explicit in their hatred of *Salafiyah*, so how on earth does Yamin Zakaria manage to link the two, which are as different as night and day. Furthermore, the neo-cons support Sufism and not the *salafees* and this is also well known so we cannot understand as why Yamin Zakaria is so keen to impugn the *Salafees* with being 'neo-con' when there are a variety of *Soofee* groups who blatantly state that the neo-con agenda is what they follow. For example, the '*Sufi Muslim Council*' (*SMC*) which is blatantly supported by *kuffaar* neo-cons, see: <http://sufimuslimcouncil.blogspot.com/2006/08/neoconservative-sufi-muslim-council.html> Also see the research of the *Nixon Center* entitled '*Understanding Sufism and its Potential Role in US Policy*' (Conference Report, March 2004) edited by Zeyno Baran, wherein Sufism is presented as being the only viable Muslims for the neo-cons to liaise with in order to understand Islaam. Also refer to the likes of Yamin Zakaria's former HT colleague Mehboob "Ed" (!) Hussain who is his crazed quest for recognition from non-Muslim governments has sung the praises of Sufism as a vital tool for Western governments to utilise. Refer to: http://www.salafimanhaj.com/pdf/SalafiManhaj_Saudi.pdf

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“Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allaah like the wicked?”

call themselves followers of the real pious predecessors (Salafis) that came after the demise of Prophet Muhammad (SAW). Therefore, the label 'neo-con salafis' or Saudi-Salafis is most appropriate for them. This also distinguishes them from the Jihadi-Salafis, who are far more consistent.

Zakaria accuses the *Salafees* of not supporting *jibaad*, or at least his own twisted and warped concept of '*jibaad*', and the *kuffaar* accuse the *salafees* of being terrorist funding terror. So both these poles are extreme and inaccurate! With regards to certain Muslim countries funding terrorism, then most of the terrorist atrocities that have taken place have been conducted with little in the way of financing, funds and resources. So the idea that Saudi Arabia for example is in some way responsible for it, which is argued by many (real) neo-cons, is unjust and simplistic.

Now we see Zakaria's dangerous equation of Muslims with *kuffaar*, one of the indications of the *kbawaarij*, incidentally Zakaria will later try and say that the *Salafees* are *kbawaarij*! Yet Allaah says,

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“Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allaah like the wicked?”

{*Saad (38): 28*}

Allaah also says,

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{*Saad (38): 28*}

Allaah also says,

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“Then will We treat the Muslims like the criminals?”

{*al-Qalam (68): 35*}

“Then will We treat the Muslims like the criminals?”

{*al-Qalam* (68): 35}

With regards to the term ‘Saudi-Salafis’ then Yamin Zakaria is now revealing his agenda. The term ‘*Saudi-Salafis*’ was popularized in the UK and among English-speaking Muslims by one of the *kbawaarij* of the era, Abdullaah Faysal al-Jamaykee al-Khaarijee.⁷⁶ Faysal delivered a vile lecture in the mid- nineties entitled ‘*The Devil’s Deception of the Saudi Salafis*’ which was a tape wherein he made *takfeer* of the *Salafees* and described them as being **“Jews of the Ummah”**, as being “no different to the followers of Musaylimah” and described a group of *Salafees* in London (those from *Masjid Ibn Taymiyyah – Brixton Mosque* in particular) as being the “worst”. This is the basis of Yamin Zakaria’s thesis.

As for Zakaria’s statement about *takfeerees* (whom he calls **“jihadi Salafis”**), then is the *manhaj* of the likes of Aboo Qataadah⁷⁷ “more consistent”? Is the *manhaj* of Aboo Baseer at-Tartoosee⁷⁸ “more consistent”? Is the *manhaj* of Aboo Muhammad al-Maqdisee⁷⁹ **“more consistent”**? Zakaria is obviously unfamiliar with the statements and writings of these individuals and we have thus transmitted some of them here for reference and further benefit. So individuals who have tried to justify assassination and murder, Yamin Zakaria considers them to be “more consistent”.

⁷⁶ For more on him refer to: http://www.salafimanhaj.com/pdf/SalafiManhaj_Deception.pdf

⁷⁷ For a detailed refutation of him refer to Shaykh ‘AbdulMaalik ar-Ramadaanee al-Jazaa’iree, ‘*The Savage Barbarism of Aboo Qataadah*’ translated on www.salafimanhaj.com Also see Shaykh AbdulMaalik bin Ahmad Ramadaanee al-Jazaa’iree, *Takhlees al-Ibaad min Wahshiyati Abi’l-Qataad* (Jeddah: Maktabah al-Asaalah al-Athaariyyah, 1422 AH).

⁷⁸ Aboo Baseer ‘AbdulMun’im Mustaphaa Haleemah at-Tartoosee, a Syrian *takfeeree* propagator who is now based in Lewisham, south-east London. For more on him see: http://www.salafimanhaj.com/pdf/SalafiManhaj_Tartoosee.pdf

⁷⁹ Isaam al-Barqawee, born in 1959 CE to Jordanian parents of Palestinian origin in Kuwait where he was raised. He studied for a couple of years at the *Islamic University of Madeenah* and then later went to Afghanistan, his 1984 CE book *Millat Ibraaheem* outlines his jihaadee concepts and around the same time he was in Peshawar mobilising the Afghan Arabs. In the early 1990s CE he published his book on Saudi Arabia, *Kawaashif al-Jaliyyah*, wherein he unequivocally makes *takfeer* of Saudi Arabia unequivocally and in 1992 CE he moved from Peshawar to Jordan where he has been imprisoned repeatedly for his extreme and erroneous ideas, Shaykh Alee in this treatise mentions some of his *baatil* ideas and refutes them. Shaykh ‘Abdul’Azeez bin Ra’ees ar-Ra’ees has authored a whole book, in Arabic, refuting the claims, allegations and wholesale *takfeer* of al-Maqdisee which can be downloaded at www.islamancient.com

There is only one *Salafiyah*, just as there is only one Islaam, in fact regarding these *takfeeree* groups which merely claim *Salafiyah*, an Algerian *Salafee* scholar stated in an important book of his which strongly condemns the massacres, political upheaval and crisis that took place in Algeria, by those who claimed that they were “**jihadi-Salafis**”, states:

How can, with all of this, making permissible the blood of the police and killing them, be clean (i.e. permitted)? Then they live on stolen monies which have been ransacked from people by force! They destroy the souls of the Muslim soldiers...As a result, we do not however absolve ourselves from ‘Salafiyah’ as it is the truth, yet we absolve ourselves for Allaah from the ‘Salafist Group for Dawah and Combat’ and from all those who grasp weapons today in our country against the system or the people. I say this so that the creation know that the ascription of those revolutionary groups (i.e. the GSPC) to Salafiyah is a distortion of Salafiyah, just as how ascribing deviant Muslims to Islam is also a distortion of Islam, blocking the true path of Allaah and causing people to flee from the victorious ones (*firqat un-Naajiyah*). However, Salafiyah is Salafiyah, just as Islaam is Islaam, even though it is distorted by the deviants.⁸⁰

Then we come across from Zakaria:

“According to the neo-con Salafi obsession of purifying the creed (Aqeeda), liberation (purification) of Palestine should be a top priority.⁸¹

⁸⁰ Shaykh ‘AbdulMaalik bin Ahmad bin al-Mubaarak Ramadaanee al-Jazaa’iree, *Fataawaa al’Ulamaa al-Akaabir fima Uhdira min Dimaa fi’l-Jazaa’ir* [The Legal Verdicts of the Senior Scholars Regarding the Killings in Algeria] - (Cairo: Daar Imam Ahmad, 1426 AH/2005 CE), pp.16-17

⁸¹ We will assess this in more detail when we come to the last quote of Zakaria that we mention in this treatise. Zakaria does not seem to realize that the top priority is not liberation of any land if the people do not have the correct understanding of *tawheed* and *‘aqeedah*, and those without the correct *‘aqeedah* will not be aided by Allaah. Allaah says,

**وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا
وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ**

“Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has

This is because Palestine includes Masjid Al-Aqsa (Jerusalem, Al-Quds), which is explicitly mentioned in the Quran and in the Hadiths, as a purified sacred place for the Muslims. Of course that is difficult as the Salafi orientated Saudi regime is closely aligned with the US and by implication allied with Israel.”⁸²

Firstly, here Zakaria makes a mockery of correcting *'aqeedah* which is regarded as the bedrock of the Islamic sciences, it is not an “obsession” as Zakaria uncouthly describes, we will assess this later when we assess Yamin Zakaria’s last statement in this paper.

Secondly, so Zakaria uses a ‘guilty by association’ tactic to link the rulers of Saudi to the state which calls itself Israel and this is an unjust and oppressive equation. P.K. Abdul Ghafour reporting for the *Arab News* (dated: Tuesday 1 August 2006 CE/7 Rajab 1427 AH):

Kingdom holds Jewish state guilty of war crimes:

JEDDAH, 1 August 2006 — Saudi Arabia yesterday held Israel responsible for the massacres and war crimes being committed by the Jewish state against the people of Lebanon. It also reaffirmed that the Kingdom, with all its political and economic capabilities, would stand by the Lebanese people. The Cabinet meeting, chaired by Custodian of the Two Holy Mosques King Abdullah, described the current Israeli military campaigns against the Lebanese and Palestinians as a total war and said that Riyadh would work with friendly countries to achieve an immediate cease-fire. The Cabinet spelled out the Kingdom’s stance on events unfolding in the region and said, “Israel should take full moral, political and material responsibility for the massacres and war crimes it has committed against the Lebanese people as well as against Lebanese institutions and infrastructure.”

The Cabinet statement, carried by the Saudi Press Agency, stressed that Saudi Arabia would work for unifying the Arab and Islamic position against Israel and the parties that support the Jewish state. “We’ll continue our contacts with friendly countries that have denounced Israeli violations in Lebanon and work for achieving an immediate halt to military operations,” the Cabinet said, adding that Riyadh would seek the help

preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me.”

{an-Noor (24): 55}

⁸² For a clear slap in the face of this ignorant statement of Yamin Zakaria see: <http://www.fatwa-online.com/news/0031115.htm>

of Russia, China and European countries in this regard...The Cabinet meeting reiterated the Kingdom's support for Lebanon's national unity and for the sovereignty of the Lebanese state and its official institutions. It also stated that Saudi Arabia would continue to support the Palestinian struggle for an independent state with Jerusalem as its capital. King Abdullah commended the Saudi people for their good response to the telethon ordered by him to collect donations for the Lebanese people reeling under Israeli aggression. The telethon, which was held on Thursday, raised SR109 million and collected donations in kind for the Lebanese people. The king himself donated SR10 million to the fund-raising campaign while Crown Prince Sultan contributed SR5 million."⁸³

Does this sound as if Saudi Arabia, which is a *Salafee* state according to many scholars, is "aligned with Israel"? Only a reckless and hasty extremist would make such an unjust division. Shaykh 'Abdul'Azeez bin Rayyis ar-Rayyis (*hafidhabullaab*) notes in *al-Burbaan al-Muneer*:

"Here you have these words from Prince Sultaan bin 'Abdul'Azeez⁸⁴ to the UN (dated: 17th Muharram 1406 AH, corresponding to October 1st 1985) which were addressed to the *General Assembly of the UN*:

We, from this platform, express our satisfaction with the stand that the United States has taken in supporting the people of Afghanistan in their right for self-determination. We also express our satisfaction for the stand that the Soviet Union has taken in supporting the Palestinian people in their right for self-determination. Nevertheless, the support of the Soviet Union for the Arab cause and their support for the Arab right in Palestine does not justify a free hand in Afghanistan, its occupation militarily and the deprivation of the Afghani people from their independence and dignity. Similarly, the opposition of the United States of America to the Soviet occupation of Afghanistan and its call to grant the right of self-determination to the Afghani people does not justify its unlimited and unconditional support for Israel, and its lack of support for the right of the Palestinian people to determine their own destiny, by themselves, and to establish their own state on their own land. The United States should support right, justice and international legitimacy.⁸⁵

⁸³ <http://www.arabnews.com/?page=1§ion=0&article=77142&d=1&m=8&y=2006>

⁸⁴ The then Minister of Defence and Aviation and Inspector-General of KSA [TN]

⁸⁵ See page 65 of the translation here:

http://www.salafimanhaj.com/pdf/SalafiManhaj_TakfeerAndBombing.pdf

Does this sound as if Saudi is linked to Israel? Only an unjust oppressor would still continue to insist so. Then Yamin Zakaria states, in utter ignorance of the reality:

“So how will these neo-con Salafis liberate Palestine when they are aligned with the US and the Israelis?” Thus, to date, not a single item of literature has been produced by these neo-con Salafis, as to how they visualise liberating Palestine.”

Reflect! Can Yamin Zakaria read English? Well he definitely cannot read Arabic as there is a wealth of literature on this issue which has been authored by *Salafee* scholars, such as whole books written on the issue. It was a matter that was seriously addressed by the Imaams of this era, Imaam ‘Abdul’Azeez ibn Baaz, Imaam Muhammad Naasirudden al-Albaanee and Imaam Muhammad ibn Saalih al-’Uthaymeen (*raheemahumullaah*). This is further demonstrated in the book by Shaykh Aboo ’Ubaydah Mashhoor Hasan Aal Salmaan, *as-Salafiyoon wa’l-Qadiyat al-Filisteen (The Salafees and the Palestinian Issue)*,⁸⁷ one of the leading *Salafee* scholars and *muhadditheen* of Jordan at present. Shaykh Mashhoor states:

The Salafees believe that the Palestinian issue is an issue that requires concern and its liberation is from the obligatory Divinely Legislated matters. The Salafees have followed up in explaining the rights of this issue, past and present...⁸⁸

And then Shaykh Mashhoor mentions a list of massacres which were conducted by the state which calls itself ‘Israel’ against the Palestinian people. We also have to mention in this regard the works of Shaykh Saleem al-Hilaalee, Shaykh Hishaam bin Fahmee Moosaa al-’Aarif,⁸⁹ Shaykh Ali Hasan al-Halabee, Shaykh Muhammad Moosaa Aal Nasr (with these four

⁸⁶ To see this foolish claim of Yamin Zakaria totally rubbish see: <http://www.fatwa-online.com/news/0020414.htm> and <http://www.fatwa-online.com/news/0020221.htm> and <http://www.fatwa-online.com/news/0010303.htm> and http://www.fatwa-online.com/news/0001013_1.htm

⁸⁷ In fact the book contains the edit and appendages by Shaykh Mashhoor (*hafidhahullaah*) to a book refuting some innovations at funerals by two other *salafee* scholars of Shaam, Shaykh Muhammad Kaamil al-Qassaab and Shaykh Muhammad ’Izzadeen ibn ’AbdulQaadir al-Qassaam (*raheemahumullaah*).

⁸⁸ This is on page nine of the book, which can be downloaded from www.mashhoor.net

⁸⁹ He is a *salafee* Shaykh from al-Quds who was actually born near *Masjid al-Aqsa* and now gives *khutbahs* in *Masjid al-Aqsa*! He studied in al-Aqsa but then after Jewish occupation of the area moved with his family to Raam Allaah where he continued his studies.

His website www.aqsasalafi.com features much in the way of outlining the correct *manhaj* for the liberation of Palestine from the oppression, transgression and vice of its occupiers. His site includes an excellent article, from one of many about the Palestinian issue, entitled *The Palestinian Issue and its Role in*

Salafee scholars which have just been mentioned originally hailing from Palestine), their book has actually been translated into English (*Masjid al-Aqsa – Its path to Freedom*), so for Yamin Zakaria to state that **“not a single item of literature”** has been produced by the *Salafees* demonstrates his ignorance on the matter. Furthermore, there are writings by the noble Shaykh Rabee’ ibn Haadee al-Madkhalee on this issue, we have included a link here for access to some of these works, and these are the works which have just been translated into English and not the works on the topic in Arabic:

<http://web.archive.org/web/20040624025917/www.al-manhaj.com/artlist.cfm?SectID=30>

Also refer to the book *Masjid al-Aqsa – Its Path to Freedom* which is compiled from works of the *Salafee* scholars on the subject.⁹⁰ One of the main problems is that as Yamin Zakaria is absolutely ignorant about the material in Arabic. Yet at the same time he is obviously unaware of works in English too, he therefore jumps to the conclusion that there is **“not a single item”** about Palestine by the *Salafees*. Zakaria proceeds in his vicious tirade against the *Salafees*:

“When the Muslims in Bosnia were being massacred and raped by the Christian-terrorists of Europe, the Saudi-Salafis blamed the victims (Bosnians) for their fate, because they were bad Muslims.”

La Hawla wa la Quwwata ila billaah! Is there any proof for this? We rather find that the *salafee* scholars called to supporting the oppressed in Bosnia! Imaam ‘Abdul’Azeez ibn ‘Abdillaah ibn Baaz (*rabimahullaah*) issued a *fatwa* while he was the *muftee* for Saudi Arabia in the 1990s CE, which can be found in his *Majmoo’ al-Fatawaa wa Maqaalaat Mutanawwi’ah*:

A General Call to All Governments and Organizations to Aid the Muslims of Bosnia and Herzegovina:

In the Name of Allaah, all praise is due to Allaah and may prayers and peace be upon the Messenger of Allaah and upon his family and whoever supports his deen and follows his guidance.

Uniting the Ummah’ which can be read in Arabic here:
<http://www.aqsasalafi.com/aqsasalafimain/modules.php?name=safha&file=mql&i=176>

So while there are *salafee* scholars working in Palestine and striving, Yamin Zakaria is sitting in London indulging in armchair commentary and journalism!

⁹⁰ New York: SSNA, 1423AH/2002CE **<http://web.archive.org/web/20040605193208/www.al-manhaj.com/details.cfm?DetailID=127>**

I exhort all governments, Islamic peoples and beloved states with peace and to help the oppressed and to extend to the Muslims of Bosnia Herzegovina and their allies with whatever will aid them in fighting against their Serbian enemies. So help them) with manpower, wealth, weapons and supplications because the Muslims of Bosnia are oppressed and being transgressed against and the Serbian government continues its transgression, oppression, killing and destruction and it is not hidden from any Muslim or from any just person what is contained within that of immense oppression and evil consequences for the Muslims in Bosnia Herzegovina and their allies. Allaah obligated in His Noble Book and in the sunnah of His truthful Messenger, jihaad against the enemies and helping the oppressed, Allaah says,

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“And fight them (until) there is no fitnah and (until) the religion (i.e. worship), all of it, is for Allaah.⁹¹ And if they cease – then indeed, Allaah is Seeing of what they do.”

{*al-Anfaal* (8): 39}

Allaah says,

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“Go forth, whether light or heavy,⁹² and strive with your wealth and your lives in the cause of Allaah. That is better for you, if you only knew.”

{*at-Tawbah* (9): 41}

Allaah also says,

⁹¹ i.e. until polytheism is no longer dominant

⁹² i.e. young or old, riding or walking, in ease or in hardship – in all circumstances and conditions.

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“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allaah.”

{*al-Hujuraat* (49): 9}

So when the oppressing faction is from the believers it is incumbent to fight it until it returns to the ordinance of Allaah. The oppressive disbelieving faction is more rightful to be fought against until it stops its oppression and transgression, Allaah says,

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“And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty.”

{*al-Anfaal* (8): 72}

So those Muslims and their supporters in Bosnia Herzegovina are certainly seeking the help of their Muslim brothers of the help of all who love peace and justice, so it is obligatory to help them and to stand in line against transgression and oppression so that war will end and a treaty will be made between them and their enemies. The Prophet (sallallaahu alayhi wassallam) said: “Fear oppression, for oppression is darkneses on the Day of Judgment. And fear greed, for those before you were destroyed...” in the Saheehayn, from al-Baraa’ bin ’Aazib (radi Allaahu ‘anhu) who said: “The Messenger of Allaah (sallallaahu alayhi wassallam) instructed us to help the oppressed.”

The verses of the Qur’aan and the hadeeth regarding the obligation of jihaad against the enemies and helping the oppressed are very many indeed and it is incumbent upon all governments and Islamic peoples to help the oppressed with men, weapons, wealth and supplications depending upon their ability. As Allaah says,

“Fear Allaah as much as you can...”

{*at-Taghaabun (64): 16*}

And as Allaah says,

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“O you who have believed, if you support Allaah, He will support you and plant firmly your feet.”

{*Mubammad (47): 7*}

And as Allaah says,

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“And Allaah will surely support those who support Him (i.e. His cause). Indeed, Allaah is Powerful and Exalted in Might.”

{*al-Hajj (22): 40*}

May Allaah grant success to all the Muslims with what He is pleased with and to aid the truth with them, and to help them in all what He is pleased with, and to rectify the affair of His servants, and to help the oppressed and deter the oppressor, indeed He is Well-Able to do that.

And may prayers and peace be upon our Prophet Muhammad, his family and companions.

‘Abdul’Azeez bin ‘Abdullaah bin Baaz

Head of the Founding Council of Muslim World League in Makkah.⁹³

Contemplate! How on earth could the claims of Zakaria be the case when there were *Salafees* there helping and supporting the Muslims in Bosnia? Yamin Zakaria is oppressing his own self with such remarks.

Yamin Zakaria continues with oppressing his own self by stating:

“What the Saudi-Salafis really meant was: the Bosnians were apostates, so they have no obligation to help them, and they have the same opinion of the others, but the existing public opinion makes it difficult to express their real views.”

⁹³ ‘Abdul’Azeez bin ‘Abdullaah bin ‘AbdurRahmaan bin Baaz, *Majmoo’ Fataawaa wa Maaqaalaat Mutanawwi’ah* (Buraydah, Saudi: Daar Asdaa’ al-Mujtama’, 1421 AH, Third Edition), vol.7, p.360-362

So when individual *salafees* travelled to Bosnia to help with relief and aid work, and also donated their wealth, and also when the Kingdom of Saudi Arabia donated SR18 billion to the Muslims in Bosnia did this mean that they held **“the Bosnians to be apostates, so they do need our help”**? According to the *Bosnian Muslims* themselves, and even non-Muslims, Saudi funded and financed schools, medical services, clinics, restored water supplies, financed the care of 7000 orphans, rebuilt *masaajid* and houses etc.⁹⁴ Did Yamin Zakaria contribute anything like this at all? In 1996 CE:

Saudi Arabia launches fund-raising week for Bosnia:

The Kingdom of Saudi Arabia today launched a week-long fund-raising campaign to help rebuild the war-ravaged Republic of Bosnia-Herzegovina. This is the third such ‘Bosnia Week’, and is in line with the directives of HRH Prince Salman Bin Abdul Aziz, Governor of Riyadh Province and head of the Supreme Commission for Collection of Donations for Bosnian Muslims. Two-thirds of all that is collected by the Commission is remitted directly to the Bosnian government either in a dedicated bank account, or through the Bosnian Embassy in Riyadh, or to President Izetbegovic by a delegation visiting Bosnia. One-third of the donations are used to purchase relief aid or extend monetary assistance to individuals in need, as well as to secure health care, restore gas supplies, and repatriate displaced persons. Seventeen shiploads of food, clothes, vehicles and other supplies have been sent to the Commission’s office in Bosnia, which distributes aid to Muslims in Bosnian towns through eight affiliated centers. In addition, the Commission distributes religious books and organizes seminars and training courses, including Qur’an memorization. The media is asked to highlight the need in Bosnia for rebuilding mosques as well as factories and agricultural centers. In appealing to all Muslims to contribute to the fund-raising, the Commission praises the generosity of the Saudi people and of Custodian of the Two Holy Mosques King Fahd Bin Abdul Aziz.⁹⁵

So the rants of Yamin Zakaria are nothing but empty claims and allegations, and the reality is that while *Salafee* brothers were actually in Bosnia, the likes of Yamin Zakaria were in HT merely theorizing over the situation taking place in Bosnia! The *Salafees* do not make rash unconditional sweeping generalized *takfeer*, and it is rather odd that Yamin Zakaria praises

⁹⁴ <http://koz.vianet.ca/boshis125.htm>

⁹⁵ <http://208.246.28.155/1996News/News/ForDetail.asp?cIndex=4213>

being killed for their sins by another group of unbelievers (the Israelis, Americans, and Serbs)."

Allaahu Musta'an! See how Zakaria clearly lies and slanders against the *salafees*, he makes serious allegations yet backs these up with absolutely no evidence or proofs whatsoever. Zakaria follows this up with:

"Consequentially, Salafi orientated regimes like Saudi Arabia, Kuwait and the Gulf States find it easy to abuse the poor Muslim workers who have come from places like Pakistan, Bangladesh, India, Egypt, Sudan, Philippines, Sri Lanka and Yemen. These poor workers are often paid very low salaries, and some occasions paid a lower than what was agreed and there are many cases of withholding payments for long periods.⁹⁶ This is disgusting behavior and naked oppression by any standards."

Zakaria thus states in some words after this that the *Salafee* scholars do not speak out about this, yet again Yamin Zakaria is unaware of the reality, the current *Muftee* of Saudi Arabia Shaykh 'Abdul'Azeez Aali Shaykh (*hafidhabullaab*) has spoken against oppressing foreign workers as we shall soon see. Zakaria then stated:

"When such criticisms have been raised they become Salafi-Capitalist, arguing that the labor force should move elsewhere for greater salary. So, the Islamic brotherhood vanishes, the purity of the Aqeeda is put aside, and exploiting the poverty faced by the poor Muslims is deemed acceptable and even 'Islamic'. They are depicting the Sunnah of the pre-Islamic pagan Arabs. Is there a chance of issuing a 'fatwa' on this type of issue?...In contrast, the white Europeans and Americans are paid promptly and paid a far greater salary for doing the same work. This is the consequence of having deep inferiority complex and racist views. There is no chance of squeezing a 'fatwa' out of them on this issue either."

In an article in the Saudi-based English language newspaper *Arab News* (dated: Tuesday 3 September 2002 CE/26 Jumada al-Thaane 1423 AH) entitled '*Grand mufti warns employers against flouting job contracts*' it is noted:

⁹⁶ If Yamin Zakaria took the time to check, he would have found that this is actually against Saudi employment and labor laws!

See: <http://www.arabnews.com/?page=1§ion=0&article=52498&d=7&m=10&y=2004>

RIYADH, 3 September — The Kingdom's grand mufti has warned Saudi employers in remarks published yesterday against violating employment contracts with foreign workers. "Blackmailing and threatening (foreign) laborers with deportation if they refuse the employers' terms which breach the contract is not allowed" in Islam, Sheikh Abdul Aziz Al-Sheikh said in a religious ruling published in Al-Madinah daily.⁹⁷ He also warned employers against refusing to pay the agreed salaries in full or delaying payment under the threat of deportation, saying "this is illegal and a form of dishonesty" in Islam. Sheikh Abdul Aziz urged businessmen in the Kingdom to refrain from "exploiting and oppressing the weak workers" by violating contracts. "Islam does not permit oppressing workers regardless of religion. As we ask them to perform their duty, we must fulfill our duty and comply with the terms of the contract," the mufti said. His remarks followed complaints by many foreign workers that their employers force them to pay expensive fees for residence permit renewal and the work license as well as their health insurance premium in violation of their contracts. There are about seven million foreigners working in Saudi Arabia, which has a total population of 22 million. The Kingdom, like other Gulf Arab countries, applies a sponsorship law which gives national employers the upper hand in dealing with expatriate workers. Expatriates contacted by Arab News in Riyadh and Jeddah welcomed the remarks made by the grand mufti and expressed hope that employers will heed his instructions. R. Anderson, a Western expatriate in Riyadh, said that it is not permissible for employers to recruit a foreign worker and then leave him to his way on condition that he pays the former a fixed amount every month. This practice is widespread in all cities and villages here." This trend, he said, has led to several problems like forcing the worker to adopt illegal methods to earn more money by hook or crook to meet his and his sponsor's obligations. Ataullah Khan, an Indian teacher, said there have been many cases where employers have failed to comply with provisions of the contract. Some companies alter the contract once the worker arrives in the Kingdom. The worker is often forced to sign the new contract under pressure. He called for eradicating the evil of contract substitutions. He applauded the grand mufti's statement saying that there is an urgent need to impose tighter restrictions on employers who violate job contracts. Rehan Akhtar, an expatriate living in Jeddah, suggested that the grand mufti's instructions must be followed by employers in letter and spirit. "Non-payment and delayed payment of salaries reflect badly on the

⁹⁷ One of the popular Saudi Arabic broadsheets

employer and the country at large. Threat of repatriation is a Damocles' sword hanging over the head of every worker, day in and day out. This fear psychosis must change in order to foster better working relations between the employer and employee. After all, a happy worker is a productive and loyal worker." Abdul Rahim said he fully endorsed the grand mufti's remarks. "It is high time wayward employers were made to follow the Shariah. People from the Subcontinent have already paid large sums of money back home to get jobs in the Kingdom. And they had pinned hopes on the meager wages to recover the amount they have already spent and also sustain their families. It is only fair that they are paid decent wages and on time." "It is the lowly paid workers' contracts that need to be honored more than those of the highly paid. Unless they are looked after well by the employers they are known to resort to crimes in an effort to make ends meet. I am happy the grand mufti spoke against exploiting the less fortunate among us," said Jaleel-ur-Rahman, another expatriate living in Jeddah. "The fact that the grand mufti had to speak out on the issue goes to prove the gravity of the situation... It was assuming alarming proportions... I hope the grand mufti's wise counsel will help curb this widespread and dangerous trend among the employers," he added.⁹⁸

Mashaa'Allaah! Yamin Zakaria therefore has to contemplate on his reckless, rash and hasty writings. So while oppressed foreign workers were happy and acknowledged that the *mufti* spoke out on the issue, the likes of Zakaria were making reckless general statements on internet sites about a whole country and methodology. This was stated in 2002 CE four years ago and yet Yamin Zakaria is not up to date with this. Allaah says,

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"But if they had only referred it back to the Messenger or to those in authority among them, then the ones who can draw correct conclusions from it would have known about it."

{an-Nisaa (4): 83}

Indeed, Allaah wills good for the scholars, as the Prophet (peace and blessings of Allaah be upon him) said: *"Whoever Allaah wishes good for, He enables him to understand the religion properly."*⁹⁹

⁹⁸ <http://www.arabnews.com/?page=1§ion=0&article=18300&d=3&m=9&y=2002>

⁹⁹ Hadeeth in Saheeh Bukhaaree

With regards to the UAE then 'AbdulWaahid al-Humayd noted in an article for the Arabic newspaper *ar-Riyadh* and translated in English for the Saudi-based English language newspaper *Arab News* (Sunday 15 May 2005 CE/ 7 Rabee' uth-Thaane 1426 AH) that:

The subject of recent Friday sermons in the mosques of the United Arab Emirates was the treatment of foreign workers in the county. The imams stressed the need for treating the workers fairly and guaranteeing their rights. The subject was recommended by the Emirates Ministry of Justice and Islamic Affairs which wanted Friday sermons on that particular day to focus on the matter in the wake of increasing complaints by foreign workers who say that employers delay paying their salaries. The press in Kuwait over the past two weeks has focused on foreign workers' dissatisfaction and displeasure at the treatment they receive from their employers. Some workers have approached their embassies and demanded justice from the companies employing them. Last year, Human Rights Watch issued a report criticizing some Gulf states for their mistreatment of foreign workers. The report, while sensational and full of exaggerations,¹⁰⁰ was nevertheless right in what it said and the premise upon which it was based. I have read a summary of what UAE Friday preachers said about the need to honor the rights of foreign workers and found the sermons to be impressive. I wish our Ministry of Islamic Affairs would take the initiative and direct our imams to deliver Friday sermons addressing this very important issue. Treating foreign workers with respect and guaranteeing and protecting their rights is embedded in Islamic teachings. The Holy Qur'an and the Sunnah (the Prophet's teachings) guaranteed workers' rights long before modern labor laws were formulated by advanced countries. Islam guarantees workers rights beyond what is done by trade unions which some consider to be more concerned with rights than divine laws. Prophet Muhammad, peace be upon him, told us more than 1,400 years ago to "pay the laborer before his sweat dries." This is a command that every Muslim must heed. Muslims are required not to delay in paying their workers and to do so the moment the worker finishes his or her job. I was even more impressed by what those UAE preachers said about the need for employers to offer the worker a fair salary — even if the worker agreed under pressure to accept a far lower wage than what is considered fair. What counts here is not what the laborer accepts but whether the wage offered is indeed proportionate to the effort he or she makes. Scholars say the case of these workers is like someone who finds himself forced to sell his house at an

¹⁰⁰ Yamin Zakaria and his ilk should pay heed.

unfairly low price because he is in need of money and has no other alternative. There are many among us who insist on doing things that are far less important than doing justice to their workers; they think they are heeding Islamic teachings and are unaware they were in fact committing a great sin by their behavior. In their Friday sermons, imams continue to address far less important issues and repeat them ad nauseam while ignoring issues of much greater significance and importance.

Secondly, we again observe the utter ignorance of *Salafiyah* that Yamin Zakaria has, since when have *all* the Gulf countries admitted that they are *Salafee*? With the exception of Saudi Arabia, most of the Islamic ministries of these Gulf countries are not *Salafee* at all. Thirdly, there is no doubt that there is oppression within Muslim countries¹⁰¹ yet this does not mean that they have committed *kufr* or are non-Islamic totally, and this is what Yamin Zakaria is insinuating. Furthermore, it may be true that they are paid very poor salaries yet this is an economic issue which even affects countries such as the UK which has recently had a huge influx of Eastern European economic migrants who work under the minimum wage, so these issues affect all countries.¹⁰² Zakaria also conveniently forgot to state that a portion of the foreign workers there are in the country illegally without any formal documentation for them to reside there anyway.¹⁰³

What is also strange is how Zakaria impugns the Gulf Arabs of racism towards these workers from the Indian sub-continent, yet on his website featured a disgusting caricature of Arabs along with his article, so where is the justice in this? What Zakaria also seems to forget is that fact that the beloved Ottoman state was also involved in activities which were not exactly equitable with their slave eunuchs, servants and slave-girls. All of this is neatly neglected within Zakaria's praise of the Ottoman state for some reason, yet the shortcomings of the Gulf states are replete within Zakaria's discourse. From 1800-1909 CE, the Ottomans imported some 200,000 slaves from the Caucasus, mainly Circassians, with

¹⁰¹See: <http://www.arabnews.com/?page=13§ion=0&article=79830&d=27&m=3&y=2006>

¹⁰² See <http://www.arabnews.com/?page=7§ion=0&article=78219&d=22&m=2&y=2006>

¹⁰³ For more on the reality of the situation facing overseas Indian migrant workers within Saudi see: <http://www.arabnews.com/?page=1§ion=0&article=81876&d=8&m=5&y=2006>
<http://www.arabnews.com/?page=1§ion=0&article=81983&d=10&m=5&y=2006>

another 100,000 slaves arriving with their Circassian masters in the 1850s and 1860s.¹⁰⁴ not to mention the slaves imported from East Africa. Then Zakaria drones on with:

“...by now we would have seen plenty of literatures and books on the notion of the Caliphate from these neo-Khawarij.”

First of all, Yamin Zakaria does not and cannot read Arabic, so even if there was a whole vast range of literature, a wealth of books or a huge reserve of works on the topic in the Arabic language, he would be absolutely ignorant of it because he cannot read Arabic! Secondly, as we have seen with Zakaria’s completely ridiculous statement that **“to date, not a single item of literature has been produced”** according to him, about how the *salafees* **“visualise liberating Palestine”**, he was absolutely unaware of the fact that a whole range of literature had actually been authored by the *Salafees*. Therefore, can the statements of Yamin Zakaria al-Bengalee be trusted after his catalogue of blunders and vile language about the *Salafees*? Zakaria then mentions, in an outburst wherein he considers that he can now look into people’s hearts, that:

“The neo-Khawarij hide behind their superficial piety¹⁰⁵ which they like to display and brag about, and then confuse the unwary Muslim by citing books, scholars and technical terms.¹⁰⁶ It is easy to promote the above

¹⁰⁴ See William Gervase Clarence-Smith, *Islam and the Abolition of Slavery* (London: Hurst and Co., 2006), p.12-13

¹⁰⁵ Hereby Zakaria claims to be able to look into the hearts of the Muslims, yet Allaah makes clear that only he knows about those who truly have piety and can judge as to whether this is “superficial” or not, Allaah says,

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“So do not claim yourselves to be pure. He is Most Knowing of who fears Him.”

{*an-Najm (53): 32*}

Allaah also says,

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“Indeed, Allaah knows the unseen of the heavens and the earth and He knows what is in the hearts.”

{*Faatir (35): 38*}

¹⁰⁶ This seems to indicate that the only person who gets confused is Yamin Zakaria who, as an IT technician, is not able to decipher the Islamic sources, evidences and deductions and thus gets confused. Such detailed

mentioned arguments, as the vast majority of the Saudi-Salafi followers are brain-dead,¹⁰⁷ incapable of thinking independently¹⁰⁸ and rationally about their situation. This is why they fear the wooden cross or the tombstones over the graves, more than the American firepower.¹⁰⁹

issues are not for all and sundry to delve into and thus a Muslim who drones about major political and global affairs will of course get confused if they do not have the tools to understand the affairs that they have entrenched themselves into in the first place.

¹⁰⁷ Subhaan Allaah! Here Yamin Zakaria again rudely slanders the *Salafees*, Allaah says,

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“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former.”

{*al-Hujuraat (49): 11*}

Indeed, if only some would reflect on the words of Allaah instead of being engrossed in their own empty and offensive words in the context of aiding the *deen*.

¹⁰⁸ By what is the yardstick of **“thinking independently”**? If that includes talking about Islaam without knowledge, if that includes leaving off the Qur’aan and not even quoting from it at all in our writings, if that includes avoiding referring back to the Qur’aan, *sunnah* and *manhaj* of the *Salaf*, if it involves getting confused about issues of the *‘aqedah* and *manhaj*, then frankly the *Salafees* want none of this **“enlightened independent thinking”**.

¹⁰⁹ This infers a disregard of the reality of *shirk* and downplaying the seriousness of *shirk*, so Yamin Zakaria, as we have seen in his avoidance of referring to the Qur’aan and *sunnah*, has obviously not read the Qur’aan thoroughly, let alone the *hadeeth* of the Prophet (*sallallaahu alayhi wassallam*).

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“Indeed, Allaah does not forgive association in association of anything in worship with Him, but He forgives what is less than that to whoever He wills. And whoever associates in worship with Allaah has indeed invented a tremendous sin.”

{*an-Nisaa (4): 48*}

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“Indeed, whoever associates anything in worship with Allaah then Allaah has forbidden Paradise for him, and his abode will be the Fire.”

{*al-Maa’idah (5): 72*}

Moreover, they have been programmed to attack the mainstream Muslims and to raise irrelevant minor issues,¹¹⁰ so that focus is kept away from their

In the *hadeeth* of Aboo Umaamah (*radi Allaahu 'anhu*) there occurs, "*Indeed Allaah sent me as a mercy for the worlds, and as a guide for the worlds, and my Lord, the Mighty and Majestic, ordered me to destroy all musical instruments and flutes, and idols and the cross, and such things from the days of Ignorance...*" (Saheeh Muslim). So obviously the Prophet (*sallallaahu alayhi wassallam*) was concerned with destroying objects of idolatry, which Yamin Zakaria would have us believe is an emphasis that has no basis within Islaam. Also in the *hadeeth* of Ja'far which has preceded there occurs, "...until Allaah sent a Messenger to us from amongst us. We knew his lineage and his truthfulness and his chastity. He called us to single out Allaah in *tawheed* and to worship Him alone, and to renounce the stones and idols and whatever we and our fathers used to worship besides Him..." (*hadeeth hasan* in Musnad Ahmad). In Saheeh Muslim it is also related from 'Amr ibn 'Abasah, (*radi Allaahu 'anhu*): "*I said, 'Did Allaah send you as a Messenger?' He said, 'Yes,' I asked, 'With what message did he send you?' He replied, 'That Allaah should be singled out and worshipped in tawheed, and that nothing should be worshipped besides Him, and to smash the idols and to join ties of relationship.'"*

In a *hadeeth* in Saheeh Bukhaaree the Prophet (*sallallaahu alayhi wassallam*) stated "*Allaah cursed the Jews and Christians because they took the graves of their Prophets as masaajid.*" In the *hadeeth* of Aboo Sufyaan and his conversation with Heraclius, the King of the Byzantines, there occurs, "He says, (i.e., the Messenger (*sallallaahu 'alayhi wassallam*)), *Worship Allaah alone and do not worship anything along with Him, and renounce what the forefathers say...*" (Saheeh Bukhaaree). In another *hadeeth* which is found in Muslim and also Bukhaaree from 'A'ishah (*radi Allaahu 'anhaa*) that Umm Habeebah and Umm Salamah mentioned a church that they had seen in Ethiopia which had some pictures in it: "*Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids; I forbid you to do that.*" So the Prophet (*sallallaahu alayhi wassallam*) said that they are the worst of creation due to their act of building *masaajid* upon graves and thus warned against this.

On the authority of Aboo Hurayrah (*radi Allaahu 'anhu*) that the Prophet (*sallallaahu alayhi wassallam*) stated "*O Allaah do not make my grave an idol that is worshipped.*" This *hadeeth* is reported by Maalik in *al-Muwattaa* (Eng. trans. no.416) in *mursal* form, and Ahmad (vol.2, p.246): Sufyaan narrated to us: from Hamzah ibn al-Mugheerah: from Suhayl ibn Abee Suhayl ibn Abee Saalih: from his father: from Aboo Hurayrah (*radi Allaahu 'anhu*) from the Prophet (*sallallaahu 'alayhi wassallam*). It is also reported by Ibn Sa'd in *at-Tabaqaat* (vol.2, pp.240-241) by way of Maalik and (vol.2, pp.241-242) by way of Sufyaan from Hamzah. It is also reported by Aboo Nu'aym in *al-Hilyah* (vol.7, p.317) by way of Sufyaan from Hamzah. From Thumaamah ibn Shufayy who said, "We were with Fudaalah ibn 'Ubayd in the land of the Romans at Rhodes and a companion of ours died. So Fudaalah gave orders concerning the grave, and it was leveled, then he said, 'I heard Allaah's Messenger ordering that they be leveled.'" (Reported by Muslim, Aboo Daawood and an-Nasaa'ee)

¹¹⁰ Yamin Zakaria is thus claiming here that he in some way represents "mainstream Muslims", yet how can someone who has already stated *takfeerees* (who he calls "**jihadi Salafis**") have "a consistent methodology", now begin to represent "mainstream Muslims"!?

paymasters and from vital issues like the mass killings of the Muslims.¹¹¹ The Saudi-Salafis talk, you must listen.¹¹² You challenge them by the constructing your own thoughts then automatically you are reduced to a deviant innovator lacking in scholarly knowledge.¹¹³ There is no doubt the neo-

¹¹¹ It is strange how Yamin Zakaria, who as we have seen has already praised *takfeerees* (who he calls “**jihadi Salafis**”) as having “a consistent methodology” now has the audacity to state that *Salafees* “keep away from vital issues such as the mass killing of Muslims”! Not only is this untrue, but the *Salafees* have been mentioning and condemning mass killings of Muslims whether it has been committed by the US, Israel or the Russians. Yet not just stopping here at what the *kuffaar* do, but also mention the “mass killings” caused by the likes of those who Yamin Zakaria describes as being “**jihadi Salafis who have a consistent methodology**” in Saudi Arabia, ‘Iraq, Morocco, Algeria, Egypt, Indonesia, US, Spain and the UK.

¹¹² No, if “*Allaah has said this...*” and “*The Prophet (sallallaahu alayhi wassallam) said this...*” is being mentioned, along with the understandings of the *salaf*, a Muslim must listen without hesitation. Indeed, Allaah states:

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“Whatever the Messenger gives you take it and whatever he forbids you from, refrain from it and fear Allaah, indeed Allaah is severe in punishment.”

{*al-Hashr (59): 7*}

¹¹³ This statement by Zakaria is actually a true and accurate point, as yes the *Salafees* will class as a deviant any who “**constructs their own thoughts**” if this “**construction of thoughts**” is based upon putting the Qur’aan aside, not referring to *hadeeth*, ignorance of *tawheed*, scant knowledge of *shirk* and opposing the *manhaj* of the *Salaf*. The Prophet (*sallallaahu alayhi wassallam*) stated “*Whoever does an action which is not from our affair will have it rejected*”, a *hadeeth* in Saheeh Muslim. Ibn Hajar said, “**This hadeeth is considered one of the basis of Islam and a pillar of the religion.**” Imaam an-Nawawee said:

This hadeeth deserves to be preserved, publicly announced and (firmly) implemented in rejecting the impermissible.

At-Turaaqee said:

This is a hadeeth that deserves to be called ‘one half of the proofs of the religion.’ This is because the proof (evidence, Text, etc.) is used to confirm or reject a rule, and this hadeeth is a tremendous tool to confirm or reject all religious rulings.

In addition, Ibn Rajab said “**This hadeeth is one of the major basis of Islam, just like the hadeeth “Actions are only considered according to the intentions...”, which is the scale with which the actions, in both their hidden and apparent aspects, are weighed.**” Imaam ash-Shaafi’ee (*rahimahullaah*) stated:

If I say something then compare it to the Book of Allah and the Sunnah of His Messenger and if it agrees to them, then accept it and that which goes against them, then reject it and throw my saying against the wall!

Khawarij are the fifth columnist, they will be at the forefront of fighting the Caliphate when it returns. If we are to learn from history¹¹⁴ this time we should be prepared to challenge them with all our efforts.”¹¹⁵

So it seems that Yamin Zakaria has some concern with the *Khilaafah* and its inevitable return, but we ask him:

- Will referring to Muslims who follow the *sunnah* and *manhaj* of the *salaf*, which will inevitably be the basis of such a *khilaafah*, as “brain-dead” bring back the *khilaafah*?
- Will accusing Muslims of supporting the corrupt oppressive *kuffaar* states bring back the *khilaafah*?
- Will not referring at all to the Book of Allaah within our discourse bring back the *khilaafah*?
- Will mockery of calling to *tawheed* and warning against shirk bring back the *khilaafah*?
- Will mockery of the *da'wah* of the Prophets bring back the *khilaafah*?

Yamin Zakaria does all of the above and actually thinks that he is advancing Islaam!?

Allaah says,

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See Imaam an-Nawawee, *al-Majmoo'*, vol.1, p.63 and Ibn ul-Qayyim al-Jawziyyah, *Tlaam ul-Muwaqqieen*, vol.2, p.361.

¹¹⁴ Yet as we have shown earlier, Yamin Zakaria's own “learning from history” is purely based on his remnants from HT! He has the nerve to state “if we are to learn from history” yet he himself has not learnt from history! So it would suffice Yamin Zakaria to study history accurately before jumping upon the bandwagon of accusing *Salafiyah* of the downfall of the Muslims.

¹¹⁵ However, the people of *sunnah*, will not be harmed by the “challenges” of people of innovation, misguidance and *T'tizaal* as the Prophet (*sallallahu alayhi wassallam*) stated, in a *hadeeth* related by Imaam Muslim, “*There will not cease to be a group from my ummah, dominant upon the truth. The ones who abandon them will not be able to harm them, until the decree of Allaah comes.*”

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“Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them (therein) their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me.”

{*an-Noor (24): 55*}

So we advise the Muslims to 'bin Yamin', as it were, along with his slander of the *salafees*, their scholars and for traversing this very dangerous path which will lead to nothing but destruction in this life and the next. Furthermore, we advise Zakaria to abandon writing on Islaam and to stick to what he knows best from IT support systems, the works of the Catholic Tolkien and the like before even attempting to discuss serious issues regarding Islaam and the Muslims which he is obviously nowhere near qualified to understand.

Alongside this there is no point in Zakaria vainly disseminating his articles over the internet, vainly trying to seek fame and notoriety for them, because Yamin Zakaria totally out of touch with the practicing Muslim youth and the Islamic scholars of the *sunnab*, indicated by his scant referral to the Book of Allaah and the *Sunnab*. It also appears as if he is actually disconnected to the Muslims at large, whilst trying to gain notoriety via his poorly research and inadequately-written articles. So instead of coming with words from the 'lord of the rings' he should utilize the words of the Lord of the Worlds.

We will conclude with the words of al-'Allaamah, Shaykh Dr. Saalih al-Fawzaan ibn 'Abdillaah al-Fawzaan (*bafidhabullaah*), which are especially relevant to Yamin Zakaria:

It is obligatory for the jaahil (ignoramus) to not speak, to keep quiet, fear Allaah, The Exalted and Majestic, and to not speak without knowledge. Allaah says,

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“Say, My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin,¹¹⁶ and oppression without right, and that you associate with Allaah that for which He has not sent down authority, and that you say about Allaah that which you do not know.”

{*al'A'raaf* (7): 33}

So it is not permissible for the jaahil to speak in issues of knowledge especially in regards to major issues such as takfeer, jihaad and al-walaa wa'l-baraa'. As for slander and backbiting in regards to the honour of the people in authority and the honour of the scholars, then this is the most severe type of backbiting and as a result is not permissible. As for current events which have passed or are taking place then these are affairs for the people in authority to research and seek counsel over and it is for the scholars to explain its Divinely Legislated ruling. As for the general and common people and beginning students it is not their issue. Allaah says,

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“And when there comes to them something (I.e. information) about (public) security or fear, they spread it around. But if they had only referred it back to the Messenger or to those in authority among them, then the ones who can draw correct conclusions

¹¹⁶ Any unlawful action

from it would have known about it. And if not for the favour of Allaah upon you and His mercy, you would have followed Satan, except for a few.”

{*an-Nisaa (4): 83*}

So it is incumbent to refrain the tongue in speaking about the likes of such issues, especially takfeer, allegiance and disavowal. And humans are mostly ignorant of its application and can applied it incorrectly an thus judge a person with misguidance and kufr, and the ruling could thus return upon the claimant. So if a person says to his brother “O kaafir, O faasiq” and the man is not like that (i.e. neither a kaafir nor a faasiq) the ruling can return upon the one who said it, and Allaah’s refuge is sought. This is a very dangerous issue, so it is upon the one who fears Allaah to refrain his tongue except if he is from those who are entrusted to deal with such issues, from the people in authority or the scholars. It is these who look into issues and find a solution to it, as for one who is from the common people or from the minor students (of Islamic knowledge) they do not have the right to issue rulings on people and slander the honour of people while he is an ignoramus (jaahil) who backbites and speaks about issues regarding takfeer, tasfeeq and other matters, this only harms the one who does this. So it is for the Muslim to withhold his tongue and not get involved in what does not concern him. Such a person should make dua’ for the Muslims for them to be victorious and make dua against the kuffaar for them to be punished, this is obligatory. As for discussing rulings of the Divine Legislation, falling into error and speaking about the honour of people in authority and the scholars and judging them with kufr or misguidance this is very dangerous for you O speaker. Those you speak about will not be harmed by your speech, and Allaah knows best.¹¹⁷

¹¹⁷ Shaykh, Dr Saalih bin Fawzaan al-Fawzaan, *op.cit.* pp.56-58