

# **Another Response to Bilal Philips**

## **Some Clarifications Regarding His 18 page Response.**

**Shaykhul-Islaam Ibn Taymiyah said:**

**“Thus if it [the innovation] is done publicly, then its recompense must be done in public, as well, in accordance with conceivable justice. For this reason, it is not considered backbiting to talk about one who openly publicizes his innovations and wickedness, as has been reported on Al-Hasan Al-Basree and others. This is because when one publicizes that, he justifies himself to be punished by the Muslims. The least of these forms of punishment is that he should be dispraised and dishonored so that the people may avoid and refrain from him and his deviance. And if he is not dispraised and the evil or disobedience or innovation that lies within him is not conveyed (to the public), then the people will be deceived by him. Then it is likely that this will bring some of them to act upon what he believes in. At the same time, it will only cause him to increase in his daringness, evil and disobedience.”**

**Dec. 2001.**

### **1. INTRODUCTION**

All praise is due to Allaah prayers and peace be upon His Messenger. To proceed. This is a follow up to the second response of Bilal Philips following my initial reply to him concerning the issues of photography, the issues of hajr (boycotting) of the people of hizbiyyah and the deviant methodologies of the current times and their figureheads, such as al-Banna, Qutb and Mawdudi. Despite explaining to Bilal the correct understandings of the scholars on these issues and the correct implementation of certain affairs related to *manhaj*, Bilal did not suffice himself with the advice given to him, and instead replied once more, only to confuse and bewilder those who have little knowledge and little understanding.

It is with great regret that this matter has been escalated to this point, with Bilal Philips, being encouraged by others not to remain silent, writing 18 pages, most of which is irrelevant to the few issues I originally raised - alongside what it contains of exaggerations, and swerving from the actual issues for which he was originally corrected and advised. I must also point out, that the “private-email” that first initiated this matter, was not actually private at all, since the brothers who were making contact with Br. Bilal (from Sri Lanka) were sending these messages out to others - since we originally received it from them. It also reached us, that certain people were distributing the first clarification of Bilal on some lists. Hence, this was not private at all, but was made a public matter by others. Thus what Bilal Philips claimed of me having made this discussion public is incorrect. Let the readers take note of that.

Also before proceeding, this is only a reply to a fraction of the errors in Bilal Philips’ response, since there is much that can be written to illustrate his incorrect

understandings of the way of the Salaf in many areas, and his departure from the major scholars of today in the implementation of these issues. This reply is only to let Bilal know that his playing and fooling around in his response will not deceive us. It will only deceive the ignorant and he is only deceiving himself. If we were to follow up the whole of his response, then by Allaah, there is so much that can be said about Bilal's confusion of the issues, his numerous distortions, his misrepresentation of issues that it would double or triple the size of this document. However, I will only suffice by restricting this paper to the issues that have already been raised.

## **2. CONCERNING THE ISSUE OF TA'AAWUN (CO-OPERATION) WITH THE PEOPLE OF HIZBIYYAH (PARTISANSHIP) AND MISGUIDANCE, BILAL PHILIPS ADMISSION OF ERROR IN THIS REGARD**

Bilal acknowledges the correctness of the advice - in his own diplomatic way - we first put out around May 2001 time concerning the *Hizbiyyah* conference of JIMAS, and his sharing the platforms of those with *dakhan* (blemish) in them, and who *are known* for Hizbiyyah, and supporting and spreading of the thoughts and ideas of the modern day deviants. As will become clear, Brother Bilal needs to address this issue of his of sharing platforms with people who are people of *Hizbiyyah*.

Bilal must also acknowledge that his sticking to the words of Imaam Al-Albaanee (*rahimahullaah*) concerning the people of innovation - understanding them in isolation from the rest of his statements - has indicated that that this led him to co-operate with the people of *Hizbiyyah* upon other than the *Sharee'ah* principles, and upon other than the principles that Shaykh al-Albani himself specified. As Bilal himself said, "The root of the problem is that I follow the position of Shaykh Al Albaanee ...", again I simply pointed out that he was incorrect, that this is the root of his problem.

In my first response I alluded to the *sitting* between Shaykh Abul-Hasan and Shaykh al-Albaani (*Silsilatul-Hudaa wan-Noor*. (no.851/1) among the questions of Abul-Hasan Mustafaa ibn Isma'eel al-Misree put to the Scholar Shaykh al-Albaani, dated 9/7/1416H) in which it is explained that with respect to giving lectures on the platforms of *Ikhwan* and other than them from the people of *Hizbiyyah* - one must not have conditions specified upon him, and then he must speak about those issues in which they differ from *Ahl us-Sunnah* - being clear about the affairs for which they are being corrected. The fact that Shaykhs Saleem and Ali Hasan, as Bilal himself mentioned - advised him not to go to JIMAS, saying, "They advised that I should lecture at venues which are "neutral" and not specifically associated with groups exhibiting *Hizbiyyah*" is itself an indication of this, and an admission of this - Assuming that Bilal Philips is being truthful in his narrating, since he has proved himself to be untrustworthy, as the reader will see as he reads on. As for Bilal subsequently, writing 18 pages or so, in order to lengthen this affair unnecessarily, then that is unfortunate to say the least. If any fair person reads what I explained originally, about the issue of *hajr* (abandoning the people of *bid'ah*), its types, its benefits, one will see that Bilal certainly did not (and does not) implement this important principle, chiefly because of his attachment to some words of Imaam al-

Albani, in isolation from others – and thereby doing an injustice to the great Shaykh. The students of Shaykh al-Albani himself advised Bilal as to the correct implementation of these principles. This was a simple matter, and all Bilal had to do was to acknowledge this, regardless of whom this came from.

Then, on 13<sup>h</sup> December, the following reached us from the brother, Abdul-Ilah Lahmami, by way of email, who contacted the Shaykhs for clarification of this matter (please note the chapter headings are not from the brother but from myself, and they continue throughout the quote till the end):

### **3. SHAYKH SALEEM AL-HILAALEE DOES NOT SPEAK WITH THE UNDERSTANDING OF BILAL PHILIPS CONCERNING THE POSITION OF IMAAM AL-ALBAANI**

“...there remains a confusion from Abu Ameenah Bilal Philips which is that *Sheikh* al Albaani rahimahullaah did not see boycotting (Hajr) to be applicable in today's situation since the *Salafees* are few. However this is a misunderstanding on Bilal Philips part. Today 24<sup>th</sup> Ramadan 1422, we asked *Sheikh* Saleem al Hilaali whether *Sheikh* al Albaani saw it not fit to boycott the innovators and misguided groups in today's situation? *Sheikh* Saleem said "the one who says that *Sheikh* al Albaani rahimahullaah did not see it fit to boycott the innovators and misguided groups absolutely is mistaken. *Sheikh* al Albaani made hajr of Zaheer Shuwaish and many others during his life time so this is not true..." Inshaallaah we post the whole reply here to clarify the issue...

### **4. BILAL PHILIPS MISREADING AND MISREPRESENTING OF IMAAM AL-ALBANI'S ACTUAL STANCE**

...Inshaallaah this is a sincere message to Bilal and those that read his post that the position of *Sheikh* al Albaani is not that he never accepted boycotting in these times as Bilal understood. In fact even in the transcript of *Sheikh* al Albaani's words he says “And we do not boycott them and cut them off **EXCEPT** (my bold) if we fear from them. And that will not become apparent immediately. It is not that simply when somebody expresses an opinion, in which he goes against the opinion or position of the group that it is appropriate for us to immediately boycott that individual. It should be done with patience, until it becomes clear to us that perhaps Allaah will guide his heart or it becomes evident to us that cutting him off is the best.”

So as can be seen there is no absolute negation of boycotting if there is benefit so I think brother Bilal has misunderstood *Sheikh* al-Albaani, *rahimahullaah*.

## 5. SHAYKH UBAYD AL-JAABIREE'S COMMENTS ON THE CLAIMS OF BILAL PHILIPS

Concerning the statement of Bilal Philips in his response:

"The root of the problem is that I follow the position of *Shaykh* Al Albaanee in his opposition to the use of abandonment (*hajr*) against those with errors. Sh Al Albaanee had said on numerous occasions that "disassociation" and "abandonment" (*hajr*) of those doing *bid'ah* is not permitted in our times as it will not produce the effect it did during the times of the early scholars. In their times, the people of *bid'ah* were few, so abandonment isolated them and forced them back into the fold. Today the people following the salaf are few and those following *bid'ah* are the majority, so abandoning those with errors will only isolate ourselves and drive those *Salafees* with errors deeper into mainstream of *bid'ah*."

Also regarding the general statement made by *Sheikh* al Albaani then we sat with *Sheikh* Obayd al Jabree a month ago and this is what he said: *Sheikh* Obayd al Jaabree said:

"Amma Ba'ad, my answer to these statements includes many things:

Firstly, the statements of *Sheikh* al Albaani are clear regarding the boycotting of the innovator. That it does not bring about any benefit and this being in general is from his perspective rahimahullaah. This generalization is not to be taken absolutely, rather in some cases as he rahimahullaah said, the innovator is not boycotted, for there is no benefit in boycotting him. And if the Innovators have ability to harm (they are a thorn against you), and they have power/authority, and significance then this is in agreement with the *Sheikh* rahimahullaah's saying. As for some other cases the innovators have neither the ability to harm nor any authority or strength. They are many but they do not have strength in front of the *Salafi* in this case then one must boycott them. This is what the salaf were upon. For they will (try) and harm the *Sunnah* and its strength and the strength of its people. So they (*Salafees*) should be firm and harsh against the innovators and boycott them, make them feel lowly and humiliated. As for if the *ahlu Sunnah* are weak and the innovators are many then it is enough for them to clarify the *Sunnah*."

Inshaallaah this will suffice the sincere seekers to the truth, wishing for his brother what he wishes for himself, Abdulilah Ibn Rabah Lahmami." End quote from Abdul-Ilah.

Hence, there is no absolute negation at all, rather there is *tafseel* (detail) to this matter. And further, even in the words Bilaal quoted from Imam al-Albaanee, there is a clear exception to *Sheikh* Al-Albaanee's view concerning the general rule. However, it is not appropriate for a person like Bilal to either take a single tape of al-Albani and build his whole manhaj of ta'aawun based upon it, or to take just the view of al-Albani (which is actually different to what he thinks it is in the first place), and then to build his whole manhaj of ta'aawun (co-operation) around it.

And then on 14<sup>th</sup> December, the following reached us, being the comments of Shaykh Ubayd al-Jaabiree upon the “clarification” of Bilaal Philips, in his response to myself, as transcribed by Abdul-Ilah from the cassette:

## **6. SHAYKH ALI-HASAN ON CORRECTING THOSE WHO PUT OUT THEIR ERRORS IN PUBLIC**

16th Sha'ban 1422 - 1/11/2001. Sheikh Obayd al Jaabree discusses the issue of al *Hajr* - Boycotting and the issue of *tamayuz*, (i.e. being distinct in our call).

“All praise is due to Allaah, recently on the net, there have been some statements put out by Bilal Philips regarding boycotting and other related issues. Since there is a possibility of confusion being caused in some of his statements, then we took the opportunity to ask *Sheikh* Obayd al Jabree to clarify some of the statements made by Bilal Philips so as to clarify the position from a scholar...

...Someone may ask "Why don't you contact the brother first, such that the advice is between you and him?" The reply to this is firstly from Sheikh Ali Hasan who was asked by myself in a sitting in Khobar "Ya Sheikh, If a person has written something openly in a book or has spread over the internet and it has errors, is it for us to secretly advise the concerned ones of their errors?" And Sheikh Ali Hasan replied "**The one who has written something is like the one who places his thoughts on a plate for all to see. So it is not a must to write to them secretly but rather the mistake is also shown.**"

Also Sheikh Khalid ibn Abdulrahman ibn Ahmed al Shai'eh in his book correcting the mistakes in Aqeedah by *Sheikh* Sho'aib al Arnaotd called, 'Istidraak at-Ta'qeeb 'ala *Sheikh* Sho'aib al Arnaotd fi *Ta'weelih* ba'd ahadeeth as-Sifaat' Which has been read by *Sheikh Abdul Aziz ibn Abdullah ibn Baaz* rahimahullaah where the writer *Sheikh* Khalid states "A person may say Why didn't you write these mistakes to *Sheikh* Sho'aib al Arnaotd such that the advice would be in secret between you and him? And the reply to that is: **This is a good thing if those mistakes in aqeedah belonged only to Sho'aib himself, without him writing it and publishing it to the masses, it has been published and for the past 10 years without correction. The obligation is to clarify it to the masses (also) such that the Muslims are warned and are careful of it.**" P.8

In this same manner there are some corrections to be made from what Bilal Philips has written and *inshaallaah* he will find this a sincere call from our Sheikh 'Ubayd al Jaabiree...

## 7. THE CLAIM OF GIVING “SUBTLE DA’WAH” TO THE INNOVATORS

..[Bilal Philips said:] “So, for example, **I do not disassociate myself from Tableeghi brothers**. I will discuss with them, and give lectures on the rare occasions when they may invite me - and always my lectures will call subtlety to the way of the salaf. Furthermore, I have spoken about the *bid’ah* in Tableegh in numerous lectures. So the issue is not my supposed “disassociation” from *Salafees* but my unwillingness to disassociate totally from people who are not “on the manhaj.” My rejection of their *bid’ah* and errors is not enough.”

Sheikh ‘Obayd al Jaabiree continues "Secondly, This person has said, that he calls the *tableegh* subtlety, I understand from this that he does not criticize their methodology. That he does not criticize their deviance, and that *Tawheed* is *Tawheed Rubobiyyah* [only] and this is what they give the meaning of *Laa ilaaha Ilallaah* as. This is not what the *Salaf* were upon, rather the *Salaf* used to warn against innovations, and they uncovered its evils. So how is this call that is Subtle? The *Tableeghis* and other than them, if the true methodology is not shown and the futile methodologies are not uncovered then they will not disagree and warn against (him). This is the politics of getting closer (not clear) and this is what they want. So it upon this brother to call openly/sincerely to the truth. It is upon him to clarify the meaning of *Laa ilaaha Ilallaah*, as the Book and the *Sunnah* came with and what the *salafus saalih* were upon, and it is upon him to show what differs from that amongst the false interpretations. This if he is a caller to the *Sunnah*. This is the second point..."

## 8. ON ATTENDING THE GATHERINGS OF THE INNOVATORS

“...The third point is that he mentioned that he attends their lectures, this is not from the *menhaj* of the *salaf*, The *salaf* stay away from the sittings of the innovators, They do not go to them. They even warn against them (the innovators) and their harm. Upon the one that comes to them and others. From this, Sufyaan ibn Uyaynah or Thawree that he said regarding sitting with the innovators that the person who sits with them will not be free from any three things " Either he will be free from the misguidance, or he may fall into it, or others besides him will be deceived due to him (being with the innovator)." All of this is dangerous. Mus'ab ibn Sa'd *rahimahullaah* said "Do not sit with the Maftoon (the one who is tried) for he will not leave upon you except two things, either he puts you to trial and so you follow him, or he will harm you before you depart from him." Mufaddal ibn Mahallal *rahimahullaah* "If the companion of the *bid’ah* were to speak to you about his *bid’ah* at the beginning of sitting with him then you would have kept away from him and left, but he will speak to you at the beginning with the *Sunnah* then he will put in you his *bid’ah* and your heart accepts it so when will it leave your heart?" So I say to this person who says that he calls to the *salaf* and *Salafiyah* that he should be away from the innovators and make his rank clear from them. That his love and significance be with *ahlu Sunnah*, the *Salafees*.

And if an innovator attends his gathering, then he should close the path for them and not

open the path of debating and arguing with them. For debating with them is not from the methodology of the *Salaf*. Imam Malik said "Is it that every time a man comes that is more eloquent in arguing than another man we leave that which Jibreel '*alayhi salaam* brought to the Messenger *sallallaahu 'alaihi wa sallam*."

So this person must be with the *Salafees* and add to their ranks and strengthen their power, and for him to differentiate from the innovators and strives to show the *Sunnah* and warning against the innovations, then he will be upon the correct *Salafi* methodology. The methodology that differentiates and clarifies. We may not tell him not to give them *salaam* and not give shake their hands, in some circumstances this may not be easy, but his love and his inclination must be for the *Salafees* and *ahlu Sunnah*. His inclination, love and advice should not be to the innovators amongst the *tableeghis*, *ikhwaanis* and other than them. This will strengthen their power and weaken the *ahlu Sunnah* and others who are not equipped with knowledge and correct methodology will be deceived by his actions" End quotes from Shaykh 'Ubayd al-Jaabiree, by way of Abdul-Ilah Lahmami (Jeddah, Saudi Arabia).

## 9. CONFIRMATION OF FIRST ADVICE GIVEN TO BILAL PHILIPS

And the above understandings and explanations are precisely what I advised Bilaal in my response to him, but unfortunately, as we have noted before, there is a great disease rampant in the West of *da'ees* who work "independently", feeling there is no need for them to seek the advice and counsel of the Scholars known for the *Salafiyyah*, firm upon it, and who constantly advise the youth in these matters pertaining to *ta'aawun* (cooperation) with *Ahl ul-Bid'ah* and the *hizbiyyoon*. So they wish to be independent making their own decisions and implementations based upon their own flawed understandings and misconceptions of the stances of the scholars - and then when they are corrected, they respond with the type of response not dissimilar to what Bilal has responded with. **Covering his previous tracks and his behaviour by explaining what his positions are now, without acknowledging the many serious mistakes he has made in the past, which need clarification, as is required by this *manhaj*** - so that one is absolved of any blame and so that the people are not misled by previous errors. And as we shall see, from the quotes later, there are many issues that Bilal needs to clarify in no uncertain terms, such as his praise and commendation of the heads and chiefs of innovation - all of which exists in his books which are still circulated and read amongst the people. And especially since, he still holds onto misconceptions concerning the position of Imaam al-Albaanee towards the Innovators and dealing with them.

I must also make it clear that the above words of Bilal Philips were taken to Shaykh Ubayd al-Jaabiree without my knowledge, and I was unaware that the brothers had sought responses from Shaykh Ubayd concerning Bilal's response to me - just in case Bilal or anyone else for that matter attempt to claim that I sought to escalate this issue with the scholars. This matter was clear to me from the beginning, it is Bilal who needs to correct his misconceptions - which he continues to propagate. There is actually more

to the response of Shaykh Ubayd to the statements of Bilal Philips, but the above is all that has been made available to me to date. And the full text and tape of the statements of Shaykh Ubayd al-Jaabiree will be made available soon, *inshaAllaah*.

Just like it is also important to note that our issue with him was not merely that he goes to *Tableegh* and lectures to them, but that he goes to the likes of *Muntada* (the *Surooree* group), JIMAS, and other unsavoury organisations who wear the gown of *Salafiyyah* but in fact are hiding the doctrines of Syed Qutb, Mohammad Qutb, Safar al-Hawali and other deviants. And that this has been his practice all along for many years, despite the fact that all of the true *Salafi du'aat* in the West have been aware of these matters, ever since Imaam al-Albaanee (*rahimahullaah*) made *tabdee'* (declared them to be innovators) of these people, in generic terms, labelling them "*Khaarjiyyah 'Asriyyah*". It is hard to believe that Bilal could remain ignorant of these matters (especially since he claims a strong connection to the recordings of Shaykh Al-Albaanee), and if he was ignorant then it shows that he is not the one to be going on *da'wah* tours, especially in the current climate of mass confusion about the *Salafi da'wah* and its *manhaj*. Rather, he should learn and with the scholars.

## **10. GIVING DA'WAH TO THE INNOVATORS, ITS NATURE, CONDITIONS, AND CONTEXT**

I also clarified to him that we do not reject giving *da'wah* to the people of *Hizbiyyah* (like *Tableegh*) and others, upon the correct *Sharee'ah* principles, and mixing with them, limitedly, for the sake of this purpose alone - in perfect agreement with what Shaykh 'Ubayd has said above - but that we took issue with his open attachments to the likes of Timimi, Zarabozo, JIMAS and others known for their *hizbiyyah* and deviation, and going to the platforms of the likes of these people - all of whom are known to be amongst the *Harakiyyoon* (political activists), upon the *manhaj* of Safar and Salman and Abdur-Rahmaan Abdul-Khaaliq and others. Refer to the above point, which shows the correctness of this concern, by Bilal's own acknowledgement. In addition to that, we fail to understand what exactly is his "subtle" *da'wah* that he is giving, and whether this type of "subtle" *da'wah* was known by the *Salaf*, in their correcting, advising and admonition of those who had deviations in *aqeedah*, *tawheed* and *manhaj*. Rather the *Salaf* were clear in their affair.

Shaykh Salih al-Fawzaan was asked, "Are the *jam a'aat* to be associated with or are they to be abandoned?" He replied, "When the intent behind mixing with them is to call them to adhere to the Book and the *Sunnah* and to leave the error, for the one who has knowledge and insight, then this is something good. And this is from calling to Allaah. As for when this mixing is for the sake of friendliness with them and companionship with them, without calling them, and without clarifying, then this is not permissible. It is not permissible for a person that he should mix with the opposers except from an angle within which there is a *Sharee'ah* benefit, from calling them to the correct Islaam, and explanation of the truth to them so that they may return. As Ibn Mas'ood went to the Innovators who were in the mosque and who stood over them and rejected their *bid'ah*.

And also Ibn ‘Abbaas (*radiallaahu anhumaa*) who went to the *Khawaarij* and debated with them and repelled their doubts and then amongst them were those who returned (to the truth). Hence, mixing with them is from this angle, then this is desired. And if they then persist upon their falsehood it is obligatory to leave them and shun them, and to make jihad against them for the sake of Allaah”. (*Al-Ajwibah al-Mufeedah* p.12).

We ask Bilal, in all of his co-operation with the people of *hizbiyyah* and deviation over many years, and his associations with them, did he ever follow the *manhaj* that the scholars above have outlined? Where are the cassettes of Bilal Philips in refutation of JIMAS, or *al-Muntadah*, or Safar al-Hawaali, or the other groups and sects of *hizbiyyah*? Where are his 18 pages responses to the slanderers upon Imaam Ibn Baaz, and Imaam al-Albanani. Where are his 18 page responses to those who rush to *takfir* and call to rebellion. Where are his 18 page responses to the *Khawaarij* of our times – *Al-Qutbiyyah* and *as-Surooriyyah*. Where are his 18 page responses to those who call for nearness to the Innovators by way of their false principles of unconditioned *ta’aawun* (co-operation with the innovators) and *al-muwaazanah* (speaking good of the innovators along with their mistakes)? Where are his 18 page refutations of those who accuse our scholars of *Irjaa’*? Where are his 18 page responses to those who slander the *Salafis* with the terms *Madkhalees* and *Jaamees*? No, his 18 page response, and for the first time ever, has only been to hide his own mistakes, and to demonise the *Salafis* and their *du’aat* and implicitly their scholars (as will be shown) – but never before have we seen 18 page responses for the sake of the Salafi *manhaj* and the *du’aat* who truly carry it!

And *Al-hamdulillaah*, the *Salafis* have been advising and correcting these partisans for years and years, whereas Bilal was intimate with them for years and years. Where is his *walaa* and *baraa’* for the *Salafis*? Why NOW has he chosen not to mix with *al-Muntada*? Or JIMAS? Is it because he now realises their deviation? Why has he made *hajr* from them now? Where is his personal understanding of the position of Al-Albaanee regarding *hajr* - When he holds that boycotting is not to be done in the current times? Or is it that what the *Salafis* corrected him for was actually the truth and which he is too arrogant to concede to and to admit, and instead of showing gratefulness he returns it with patronising attitudes and unjustified lies, fabricated claims, and baseless narrations, aimed at undermining those who advised him, all of which is found in abundance in his second reply, and examples of which will be given later.

## **11. LONG WINDED SPEECH TO HIDE AND CONFUSE THE ISSUES**

It was also extremely unfortunate for Bilal to go into unnecessary speech about this scholar or that scholar allowing photos for certain reasons - and going into detail about the rulings of photos - or his seeking to use *Shaykh* Saleem and *Shaykh* Ali’s appearance on video, to play down the fact that either he or his son were responsible for his pictures on his website. Since, there is NO justification for this matter at all. It was also unfortunate for Bilal to offer advice to read this book and that book to the brothers whom he was criticising (more on this below). What is all this long-winded speech to

merely hide one's errors and to deflect from the real issues at hand? Why this patronising attempt - in front of the audience - to appear as if you are so knowledgeable of the *manhaj* of the *Salaf*, in knowledge and action - such that you appear to advise some of the youth or reprimand them - when all the *du'aat* asked you to do was to be careful of sitting on the platforms of the Innovators and not to be an "independent" *da'ee*, and not to have pictures of yourself pasted here and there – and truly what they advised you with was correct and true! And then in front of a dismayed audience you bring 18 pages of deceit, misrepresentation, baseless narrations in order to demonise those who corrected you – all in order to hide what was with yourself of errors. *Allaahul-musta'aan*.

## **12. MORE ON BILAL PHILIPS PROMOTION OF THE INNOVATORS**

And about the likes of Qutb, Mawdudi and others, then I merely mentioned that it is incorrect to compare them to Ibn Hajr and an-Nawawi and others, as Shaykhul-Islaam Al-Albaanee himself pointed out. Since the errors of the contemporaries are far more serious and great than those of the past, for the simple reason that the contemporaries are ignorant and non-Scholars, unlike the great scholars of the past. Hence, for Bilal to equate between the two, and then build upon this the principle that we do not reject "all what is bad", and then to leave this unrestricted, is incorrect. Rather, this leans towards the wicked and evil *bid'ah* of *al-Muwaazanaah* which was revived by the modern-day *Ikhwanees* such as Abdur-Rahman Abdul-Khaliq, Salman al-Awdah, all in order to accommodate the Innovators and present their works and methodologies to the people. Anyhow, this only applies to those who overwhelmingly were upon the correct *Salafi aqeedah* and *manhaj* and who then err in matters in which they make *ijtihaad*, while being qualified to make *ijtihaad* in the first place - so they are shown kindness and advised and corrected. As for those who are not like that but who have clear deviation, then they are blamed and censured - in general - so that the people are saved from their evil - while also being advised and corrected at the same time, so that they return. This is actually the *manhaj* of Imaam al-Albaanee as is clear from all of his tapes - not just taking from one tape from his many thousands of tapes - but taking all of his words and judgements together so one can clearly see his *manhaj* and also his implementation of his *manhaj*, so that there can be no confusion as to what he means in his words.

Just to recall that Bilal Philips stated in his initial mail in November 2001 (not ten, twenty or thirty years ago!): "At any rate, Muhammad Qutub's book, "Islam the Misunderstood Religion", has useful information for people coming to Islaam from a political background. Mawdudi's book "Towards Understanding Islam" is useful for da'wah, regardless of his errors. This attitude of rejecting everything from a "scholar" due to some errors is extreme and rejected by the leading scholars of the *salaf* and the *khalaf*. Sh Al Albaanee spoke out against those who sought to reject scholars like Imaam Ibn Hajar al Asqalaanee, and an-Nawawee due to their *ash'aree* leanings and interpretations." (More on this quote later).

These were the simple points I made in my first response, explaining in all of them the rules and underlying principles, exactly as the people of knowledge of our times have explained them and clarified them, and pointing out that brother Bilal had errors either in his presentation of these matters or his acting upon the requirements of these principles - by way of his own admission. **It was as simple as that**. And I made these clarifications because the private responses of Bilal, which included references to myself in the absence of my knowledge, and certain claims about me, were made public - not by me, but others. So when they were brought to my attention, I responded. And one should note that those who made apparent and spread across the earth both responses of Bilal Philips were none other than the *hizbees*, *takfeerees*, *Qutbees* and *Suroorees* – The very same people the Shaykhs asked Bilal to keep away from – So we see that the words of Bilal found a home in the hearts and minds of the very people Shaykhs Ali Hasan and Saleem al-Hilaalee asked Bilal to avoid!? So ponder. So Bilal’s email attacks upon the Salafi *du’aat* who are recommended by the scholars, can be found on the *takfeeree* and *hizbee* websites – Ponder!

### **13. IRRELEVANT ISSUES**

Also, why Bilal had to go into a detailed explanation about how he only read Mohammad Qutb 30 or more years ago as a non-Muslim and so on, makes no sense. Since I did not even raise this issue in the first place. It is unfortunate that he raised this issue in his 18 page response to me, falsely giving the impression to the readers, that this is a matter which I raised - when I did not - rather it was raised by somebody else. So it is incorrect for him to address this issue in the course of his reply to me - when it does not even relate to me to begin with - falsely giving the reader the impression that this is a matter for which I deserve correction and criticism.

As for Mohammad Qutb, then he is the one who brought the *madhhab* of the *Khawarij* into the Arabian Peninsula. He is the one who spread the refuse of his brother, Sayyid Qutb within the Arabian Peninsula. He was the one who plotted the accusation of *Irjaa’* against the *Salafis* as has mentioned by the Shaykh Abdul-Maalik al-Jazaa’iree. He, Muhammad Qutb, is the one who makes *takfeer* of all the Muslim societies, and calls them societies of “*Jaahiliyyah*”. He is the one who was refuted for his false understanding of the meaning of *Laa ilaaha ilallaaha* by *Shaykh* Fawzaan in his *al-Ajwibah al-Mufeedah* on p.67. He is the one who set up his student puppets within the Arabian peninsula to carry the poison of his brother, Sayyid Qutb, the banner of *Khaarijiyyah*. He is the one who infused the thought of *Irjaa’* into his disciples such as Safar and Salman, when they abandoned *Istithnaa* (making exception by saying *InshaAllaah*), which is the *asl* of *Irjaa’* - when they said absolutely that Qutb is *Shaheed*, i.e. in *Jannah* for certain!! He is the one who incited these ignorant youth to attack the *manhaj* of Imaam al-Albaanee and Imaam Ibn Baaz, rather the *manhaj* of Prophethood in rectification of the affairs of the *Ummah*.

So it is a great error to recommend these books, even if they have some goodness in them, since the authors are from the generality of the people of desires, censure and

rebuke. And if Bilal had actually bothered to learn the affairs of *manhaj*, around which there has been great controversy for the past 10 years, if not more, then he would have understood these matters – and instead of taking isolated statements from scholars which gave him ease and lenience, he would have researched into the arena of *da'wah* and would have observed what has taken place of great deviation and confusion in the affairs of knowledge and action and the *manhaj* of the *Salaf*.

Anyhow, it seems that Brother Bilal's involvement or sympathy with some of those who deviated in *manhaj* and *aqeedah*, like Safar and Salman and others, has led himself to make errors in *manhaj*, both in his understanding (or misunderstanding of the words of the scholars) and in his practical behaviour. Errors that for a person who is heavily involved in *da'wah* can lead to dangerous consequences for the audience he is addressing or to his readership audience. Especially since the many errors in *manhaj* that are found in his books have not received the type of clarification that is required.

#### 14. THE REVOLUTIONARY MANHAJ

Bilal Philips states: "Divine law has to be re-introduced in the many so-called Muslim countries where governments now rule according to imported capitalist or communist constitutions, and Islamic law is either totally extinct or relegated to a few areas of minor importance. Likewise, Muslim countries, where Islamic laws is on the books but secular laws are in force, have also to be brought in line with the *sharee'ah* as it pertains to all aspects of life. The acceptance of non-Islamic rule in place of *sharee'ah* in muslim lands is shirk and an act of *kufr*. Those in a position to change it must do so, **while those unable to do so must speak out against the rule of kufr and call for the implementation of the sharee'ah. If even this becomes impossible, un-Islamic governments must be sincerely hated and despised for the pleasure of God and the upholding of Tawheed.**" (p31. The Fundamentals Of Tawheed, *Al-Hidaayah Publishing and Distribution* 1999).

This is the *thawree* (revolutionary) *manhaj*, not the Prophetic *manhaj*, in rectification - and promoting these types of ideas only supports the ways and methods of the *Harakiyyoon* (political activists).

#### 15. TA'WEEL (INTERPOLATION) BASED UPON CONJECTURE

Bilal Philips states: "...Allaah's Messenger (*salallaahu 'alayhi wasallam*) said, "When three things appear, faith will not benefit one who has not previously believed or has not derived any good from his faith: the rising of the sun from its place of setting,..." Then in the footnote number 4, he states: **"That is, rising in the West, which probably refers to a time when earth will begin to rotate in the opposite direction causing the sun to appear to rise in the West instead of the East..."** (p48.

Salvation Through Repentance, *Tawheed Publications* 1990/1411)

It is not correct to make *ta'weel* (interpolation) of *ahaadeeth* in this matter - especially when it is based upon speculation and probabilities. This might be a small matter - but to the Salaf it was not, since opening the door to one's personal opinions in the *ta'weel* of the *Qur'an* and the *Sunnah*, leads to greater evil and constitutes lying upon Allaah and His Messenger. So who has preceded you Bilal?

## 16. RAISING OF THE INNOVATORS AND FALSE COMPARISONS

Bilal Philips sates: "Other scholars of the twentieth century, such as Hassan al-Bannaa (d. 1946), founder of the *Ikhwaan Muslimoon* movement. Sayyid Abul-A'laa Mawdudi (1903-1979) founder of the Jama'at Islami movement, and more recently the great *Hadeeth* scholar of our era, Naasir ad-Deen al-Albaanee **have picked up the banner of Islamic Revival and have called for the unification of the Madh-habs..**" (p114. *The Evolution Of Fiqh, Tawheed Publications* 1990/1411)

WE know from Hassan al-Banna, his unity with the *Raafidi Shi'ah* and his consideration of them and *Ahl us-Sunnah* to be the same. And as for Mawdudi then WE know his concept of *Imaamah* (leadership), which is akin to that of the *Rafidah Shee'ah* and that supreme overall goal, is the Islamic government, and that the acts of worship are only a means to that end. It is oppression and injustice to compare between an *Imaam* of *Salafiyah* and deviants who merely carried and revived the flag of the *Rafidah* and *Khawaarij*!

## 17. MORE PRAISE AND RAISING OF THE INNOVATORS AND STATEMENTS BASED UPON IGNORANCE

Bilal Philips states: "... **One who studies the biography of Imaam al-Bannaa will find that Allaah blessed him with such clarity of understanding that he was able to bring together conflicting members of the four major schools of jurisprudence, the Salafees and Soofees in the melting pot of pure Islaam..**"

Then in his footnote to this translation he made, Bilal Philips states, "Hasan al-Banna (d.1948) was a Muslim scholar who founded the Ikhwaan Muslimoon (lit. Muslim Brotherhood) Islamic movement in the late 20's in Egypt. This movement soon spread to the Sudan, North Africa, Jordan and Syria and aspired to re-establish Islamic rule in the Muslim world. It was forced underground in most of these countries during the 50's, 60's and 70's only to re-emerge in different forms and under different names. It continues to play a leading role in educating and organizing the Muslim masses in many parts of the world as well as organizing Muslim students doing their studies in the West. -Ed." (p58. *The Mirage In Iran* by Dr Ahmed Al-Afghaanee. Edited and Translated by Abu Ameenah Bilaal Philips, *Tawheed Publications*, 1987/1407)

This might be an old statement, but these books are still in circulation and being read.

Hence, some clarity is required, and a recantation made from praising the chiefs and heads of innovation. Particularly, when brother Bilal, whilst misunderstanding the words of *Imaam* al-Albaanee on *hajr*, and also presenting isolated words from *Imaam* al-Albaanee that would suggest to the reader that Qutb and Banna are just like *Imaam* an-Nawawi and Al-Haafidh Ibn Hajr!

## **18. MORE PRAISING AND RAISING OF THE INNOVATORS AND TREATING THEM AS GREAT SCHOLARS AND LEADERS**

Bilal Philips translates: **Abul-A'laa al-Maududi. This great Pakistani scholar and leader** wrote an introduction..." Then in the footnote number 2 he states: "... Abul-A'laa translated some books from Arabic and English then wrote his first, *Al-Jihaad fee al-Islaam*, in 1927. From this point, he became a prolific writer and involved himself with existing political movements.." (p51. *The Mirage In Iran* by Dr Ahmed Al-Afghaanee. Edited and Translated by Abu Ameenah Bilaal Philips, *Tawheed Publications*, 1987/1407)

Maududi was the great reviver of the *manhaj* of revolution, destruction, wastage and torment of the Muslims, which was adapted by Qutb in later years, only to unleash the tribulations and disasters upon them. Again this type of raising of the chiefs of misguided methodologies should be recanted from, since these books are in circulation being read and digested.

## **19. NEGATING THE EXISTENCE OF GROUPS OF INNOVATION, DEVIATION AND MISGUIDANCE, AND DISLIKING THE DIFFERENTIATION OF SALAFIYYAH**

On the tape title "Shi'ite Islaam" (In refutation of the *Shi'ites* and their *kufir* beliefs): Side B.

A man asked a question to Bilal Philips, roughly the question was "Was Prophet Ibraheem, '*alayhi salatu wasalam*, a *Sunni*? What about such a person what should he be named?" The exact answer of Bilal Philips:

"Well actually you came late, and in the very beginning of the lecture I explained that the bottom line is about Muslim and non-Muslim. And this is why I clarified that they is no such thing as *Shi'ite* Islaam and *Sunni* Islaam. There is just Islaam and non-Islaam - that's all it is - And I explained that at length that this is a concept that is being promoted by orientalist and others to create this delusion in our minds that they are different kinds of Islaam, but the fact of the matter is that what was revealed to Adam, '*alayhi salatu wasalam*, through all the Prophets to Muhammad, *salla Allaahu alyhi wasalam*, that is Islaam and there is just one Islaam, nothing else and we are Muslims **And I myself, I don't like these other titles of you know - Ikhwani or Salafee and all**

**.. people calling themselves labelling themselves in such a way as to create divisions among Muslims, we are Muslims first & last *Alhamdulillah*..**

Refer to the well known tape of *Shaykh* al-Albaanee and his discussion with the questioner concerning the word *Salafi* and naming with it and the meaning behind it, and calling to what it represents, and in which he refutes these very same misconceptions. Bilal Philips certainly had misconceptions in some basic things pertaining to the *Salafi manhaj*, which were clarified by Imaam al-Albaanee amongst others. Hence, it is required that when the likes of these ideas were being promoted in public forums, they should be clarified in public to lift the confusion.

## **20. IGNORANCE (OR FEIGNING IGNORANCE) OF THE SECT OF QUTUBIYYAH AND OF THEIR EVIL AND OF THE EVIL OF WHAT THEY ARE UPON OF IGNORANCE, SCUM AND MISGUIDANCE**

Bilal Philips stated after the lecture at Leeds University entitled “Existence Of God” in 1997. Question from Abu Tasneem Mushaf: **“How do we understand the differences between Safar and Salmaan and the rest of the Scholars?”**

He answered: “The differences amongst these scholars are like the differences between the *Sahaabah*. If we can accept them, which we have to, then we must accept these.”

These differences were declared differences in *aqeedah* and *manhaj*, and on account of them, *Shaykh* al-Albaanee made *tabdee*’ of this *manhaj* (in Dhul Hijjah 1417H) and declared its adherents “*neo-Khawaarij*”, and also sought refuge from the “evil of what they are upon of ignorance, misguidance and scum” - let alone the fact that they were imprisoned after the scholars saw through their revolutionary, *takfeeri manhaj*. Recently, before *Shaykh* Ibn Uthaimen’s passing away, he called these differences “*khilaaf aqadiyy*”, i.e. differences in *aqeedah*! - and advised against their tapes, saying that the good that is in their tapes can be found in the tapes of others and that the tapes of Al-Albaanee and Ibn Baaz should be listened to, not the tapes of the “*thawriyyoon*” (revolutionaries). The above is again an illustration that Bilal Philips is not qualified to speak of these types of affairs - and that what has caused this, is his lack of being in touch with the scholars who can inform him and direct him. And this is the issue that we have with Brother Bilal, he should not act independently, like he has been doing for many, many years, as he is not qualified to do so, rather he should keep in contact with the scholars who are specialists in this field, to remain upon clarity in the positions he holds and the viewpoints he expresses. Otherwise, great confusion will remain as is clear to everyone.

## **21. LACK OF IMPLEMENTATION OF THE MANHAJ OF THE SALAF IN THE ISSUE OF TA'AAWUN (CO-OPERATION)**

Bilal Philips again is scheduled to deliver lectures with the *hizbee* group known as the "Islaamic Network" which headed by the likes of Abu Aaliyah in December 2001 and January 2002. This Abu 'Aaliyah who was criticized strongly by *Shaykh* Muqbil ibn Haadee al-Waadi'ee (*rahimahullaah*) on a tape that is available at *Salafi* Publications - And the *Shaykh* warned against him again before his death, *rahimahullaah*, after some people tried to praise Abu 'Aaliyah a few years later. The noble *Shaykh* Muqbil labeled him "Abu Haawiyah" (Father of the pit) and refuted and warned his evil – So Abu 'Aaliyah will be written down as one abandoned and humiliated by *Al-Allaamah* Muqbil!. Abu 'Aaliyah is the same individual who stands upon the pulpit and invites people to the *qutubi* Jimas *hizb* that has been inviting open *hizbees* and *qutubis* to its conferences since 1997 (to which Bilal Philips has been attending), the likes of Ali Timimi, Idrees Palmer and others. *Shaykh* Abu Anas Hamad al-Uthmaan also refuted this Abu Haawiyah. This Abu 'Aaliyah and his blind-followers praise and defend Safar and Salmaan and promote them as scholars, defending them whilst upon ignorance of their true state and condition, and utilising generalised statements to downplay and belittle the clear proof that makes their deviation and misguidance evident. There is a refutation of Abu 'Aaliyah on the TROID website. So now we find Bilal Philips once again finding for himself 'grey, misty' *hizbees* - who have been refuted by the scholars.

Bilal Philips lecture program in Malaysia, **July 2001**:

**"Programme for fundraising dinners in July 2001 mentioning both Imran N Hosein from New York and Bilal Philips from UAE for a "Hotel Qur'an Project":**

<http://www.saba-islamic-media.com/HQFUNDRD.htm> This is a Malaysian web site - Saba is the name of one of the Malaysian states/districts. All the locations Johor Bharu, Melaka, Subang Jaya, Selangor are in Malaysia. Click on the names to get a short biography. So for Imran N Hossein, we get :

BIOGRAPHY

*SHEIKH*IMRAN N. HOSEIN

*Sheikh* Imran Nazar Hosein was a former diplomat of Trinidad and Tobago. He is presently the Imam of Masjid Dar al-*Qur'an* in Long Island, New York. He studied Islam under the guidance of the outstanding Islamic Scholar and Sufi *Sheikh*, Maulana Dr. Muhammad Fadlur Rahman Ansari, at the Institute of Islamic Studies in Pakistan. He also studied philosophy at the University of Karachi and International Relations at the University of West Indies and the Graduate Institute of International Studies in Geneva, Switzerland. **His published works include, among others, The Religion of Abraham and the State of Israel, The Prohibition of Riba in the Qur'an and Sunnah, The Caliphate, the Hejaz and the Saudi Wahhabi Nation-State.**"

Our noble *Salafi* brother (reliable in his narrating), Abdur-Rahmaan Al-Fransee, who

lives in Malaysia states: “The Imran N Hosein who came to Malaysia and delivered lectures with Bilal Philips in July 2001 is the Soofee now living in New York, born in Trinidad, **author of the books 'One Jama'at One Ameer' and 'The Saudi-Wahabi Nation State'...** It is not the first time he comes in Malaysia. I am 100% sure that the Imran N Hosein who came is the Soofee guy. How is that ? Coz he also went to Singapore (nearby Malaysia) and a *Salafi* brother over there mentioned that this Soofee came again to Singapore. I myself went several times to Singapore, city of Tassawuf and grave-worship, and his books are easily found in the 'Islamic' bookshops. Another Singaporean *Salafi* brother - who was in Malaysia in July 2001 and has spent 7 months in the camp of Sh. Muqbil - also indicated to me that this guy was the Soofee one. **Also on the posters for the Malaysian tour, it was indicated that he was from New York. Finally, his photo on the posters matched the photo on the back cover of his book 'One Jama'at One Ameer' (I have this book home).**”

Again, from the *Salafi* manhaj, is that one is careful, about whom one is associated with, and for whom one make's public appearances and so on. This is just another example of Bilal's “independent” work, away from implementing the requirements of the *manhaj* of the scholars he claims to follow. Abu ad-Dardaa said, “It is from the *fiqh* (understanding) of a person that he [chooses] those whom he walks with, whom he enters upon (visits) and whom he sits with.” (*Al-Ibaanah* 2/477).

We believe that Bilal does not have this *fiqh*, and nor has he displayed, and he knows it, by way of his own admission. Hence, he needs to correct his understandings of *hajr* and *ta'aawun*, as this is door through which evil begins to enter into *Ahl us-Sunnah*, not necessarily through the doctrines or the ideas, as a starting point, but on account of undue lenience in these issues.

Furthermore, it is to be noted that Bilal Philips' photo again appears on the posters of the Malaysian 'tour' along side the 'soofee' - *Allaahul-musta'aan*.

## **22. THE ESSENCE OF THE ISSUE**

This is only a small sample and the intent here was not to be exhaustive. There is much more. But what is the point in all of this (i.e. what has been mentioned above)?

The answer: Bilal has many errors, many of which are still propagated – in the field of *hajr*, the *ahl ul-bid'ah*, *ta'aawun*, and we do not see any great clarity or the type of clarification from ones' errors that are required when errors are made of this nature - especially in the field of *da'wah* work. Remaining silent about this is a means of hiding the truth and earning the wrath of Allaah, by concealing these types of oppositions. Especially when the *da'ee* or person under question holds great sway over people - due to his popularity or whatever. And all of this is from the angle of wishing clarity and safety for Bilal? And secondly, so that those who might be misled by the orientations Bilal puts across can be protected from his errors.

I would also like to make it clear that I have nothing personal to gain from this. The only concern is that there is in Bilal's implementation in certain issues which is dangerous for him, first and foremost and then to the many people who he has influenced since the people who hold him with reverence and respect, may not see through the errors that others can see.

In addition he has some severe misconceptions about the way of the Salaf that he needs to correct by sitting and learning from the Scholars such as *Shaykh Ubayd al-Jaabiree'* or *Shaykh Rabee'* or any of the other scholars who have great experience about the *Jamaa'aat* and the people of deviation and *Hizbiyyah*, unlike Bilaal Phillips, whose lack of awareness and knowledge in this field has not allowed him to take the required precautions and whose mixing with the people of *hizbiyyah* has coloured his perceptions.

All I did was to convey their understandings (i.e. of the scholars) to Bilaal, to which he wrote his 18 page response. And what I found strange was that this audience, after Bilal released his response, did nothing but rejoice, as is clear from the way they distributed it and spread it over the Internet - while being blind to the fact that the response he was given initially, was a knowledge-based response, in perfect agreement with a sound understanding of the *Salafi manhaj* and in perfect agreement with what the scholars themselves advise in the likes of these situations, correctly outlining the errors in implementation and orientation of Bilal Philips in certain matters.

## **Bilal Philips' his False Accusations and Some of his Diplomatic Retractions**

What follows below is a list of retractions made by Bilal Philips, in his own diplomatic way, and also a list of his unfounded and baseless accusations (which could amount to slanders). And we ask him to take them back, and to recant from them.

### **23. THE DECEPTION OF BILAL PHILIPS IN THE ISSUE OF HIS SELF-PROMOTION BY WAY OF PHOTOGRAPHS**

Bilal Philips stated in his last reply (December 2001): "POINT EIGHT: As regards my statement concerning pictures, Abu Khadeejah is correct that Sh Uthaymeen considered photographs haraam, though he did not consider the act of making photographs with an instamatic camera included under the forbidden forms of picture making mentioned in the hadeeths. He did however consider the action haraam for other than necessity because the means to a forbidden thing is haraam. I personally did consider the taking of photos permissible in the past as the evidence for its prohibition was not clear to me. However, I now hold that it is prohibited based on the opinion of the majority of the Salafee scholars of our time."

*Alhamdulillah*, the point that I originally made, and which we found fault with, was Bilal's pictures which have no other purpose except self-promotion. I hardly believe, and

I doubt anybody else does, that Bilal's previous view that photographs are permissible, would allow him - as someone who preaches and writes on *Tawheed* and quotes the sayings of Allaah's Messenger concerning the destruction of pictures - I hardly believe, that holding to the view that photos are permissible, is a justification of allowing one's photos to be taken (and then displayed) for the purpose of self-promotion and glorification. However, this I believe is a diplomatic answer from Bilal.

Since the issue has NOTHING to do with holding whether photos are permissible or not (and this was NOT the issue that was raised before by us). But the issue was that someone who preaches *Tawheed* and writes on the subject, then it is inconceivable that such a person, even if he holds the taking of photos to be permissible, then it is inconceivable that such a person should not show rejection at personal photos being taken - whilst knowing that they are not being taken for any other reason than promotion (not for passports, not for driving licenses and what is similar to that), and additional to that, take the issue of one's pictures being placed on ones website on the Internet, and then taking one whole year to make sure they are removed. This, as we originally stated, is something that for the one who is upon *Tawheed*, a *Muwahhid*, who has been nurtured upon *Kitaab ut-Tawheed*, and who understands the origins and emergence of *Shirk*, - rather one who actually preaches on these subjects - and then falls into the likes of this self-promotion, then this is a great calamity. As I said, this is a diplomatic answer from Bilal, which really does not address the actual issue that was raised. In fact, Bilal's original justification in his first reply, was unconvincing, if not pathetic. You can read my original response to his first justification further below.

Also he has surrounded his retraction (in the sum whole of his document) with a barrage of false claims, unfounded narrations, and propaganda aimed at discrediting and demonising those who corrected him. Let Bilal know that this type of *talbees* (deception) will not pull the wool over our eyes.

#### **24. HIS USE OF A NARRATION WITHOUT ISNAAD TO DEMONISE THOSE WHO CORRECTED HIS PUBLIC ERRORS IN PUBLIC**

Bilal Philips stated in his last reply (December 2001): "If students of knowledge of the stature of Shaykh Abul-Hasan al-Misree al-Maribee can be labeled a hizbee because he opened in Yemen a branch of Dar al-Birr..."

We only know this type of scaremongering only too well, and we are used to it, and have learnt to combat it and fight it by the *Isnaad* (The Chain Of Narration)!!. Firstly, bring your *isnaad*! This is not rhetoric, but a demand to Bilal Philips, for which he ought to provide an answer otherwise repent to Allaah. Secondly, what has this got to do with my original reply to Bilal Philips, and the specific points in which he was advised? This is just another emotional trick used by Bilal, to divert the audience away from the real issues and to instill a type of "cold fear" into them, so that they think, "*Astaghfirullaah...* now its *Shaykh* Abul Hasan al-Misree!", and then on account of them, the *Salafis* can be demonized. Thirdly, with respect to any individuals, people of knowledge, sheikhs and so on, our position is the Salafi, Sunni, position which is that we love and respect all of our

scholars – those who are known to be upon the Qur’aan and Sunnah, upon the Salafi *aqeedah* and *manhaj*, in both knowledge and action, while acknowledging that no one is infallible, and it is possible for people to make mistakes, or to err in certain issues, and so on. And in light of that, whenever there is a precedent from the people of knowledge concerning anyone from the students of knowledge, we will evaluate the evidence and the claim with proof, and then adhere to what is correct. As for this rhetoric of Bilal Philips (which actually underlies most of his reply), then this is just a form of evasion and fleeing from the real issues, and using fallacious and emotive types of compositions in order to demonize us. As for the issue that Bilal has raised here, in his attempt to demonise us, all in order to hide his own errors and false understandings and implementations of the *Salafi Manhaj*, then this is a pure slander upon us, for we have never spoken of Shaykh Abul-Hasan as being a *hizbee*.

So it is upon him to quote his *isnaad* otherwise we will place him in the ranks of the *munkar* narrators, as this seems to be his habit in his document of attributing statements without quoting the references, or the people.

## **25. HIDDEN ATTACKS AGAINST THE MANHAJ OF SHAYKH RABEE’ AND SHAYKH MUQBIL, THE SHAYKHS OF MADINAH IN GENERAL, AND OTHERS WHO ARE THE ONES WHO REFUTED THE PARTISANS WHOM BILAL PHILIPS ACCOMMODATES, MIXES WITH, AND BEFRIENDS**

Bilal Philips stated in his last reply (December 2001): “They have taken it upon themselves to act as the ultimate judges of common Muslims and students of knowledge. They claim to have the criterion by which they can justly expel whoever they please out of the realm of Salafiyyah. Much valuable time is dedicated to slandering those who have been already labeled, or to searching for the past or present mistakes of those on the current hit-list. Furthermore, if anyone disagrees with them on any issue, they issue severe warnings to him and if he doesn’t fall in line, they then proceed to warn against him also, and attribute their actions to the Salafee manhaj, under the name of *jarh* and *ta’del*...” -

I wonder who he is talking about?

There is no one from the students of knowledge who has been criticized in the West, except that the criticism has a precedence from the major scholars of today. Suhaib Hasan was criticized by many of the Salafi *Shaykhs*, for his *hizbiyyah*, attacks against the scholars and allying with *Ihyaat-Turaath* (the organization spreading *Qutubiyyah* and *Hizbiyyah*). JIMAS likewise, the same with Abu Aaliyah, the same with Abu Muslimah, Ali Timimi, Zarabozo, Muntada and others. In fact the criticism of all those in the West, has a precedence from the Scholars, when these scholars were informed and consulted, about the antics of these people.

The only problem Bilal really has, is that he co-operates with the likes of these people, and is not willing to admit that he is co-operating with the people who have been criticized by the great scholars of today, like *Shaykh Rabee’*, *Shaykh Muqbil*, and other

*Shaykhs*. To attack the Salafis who present and adhere to the advises and positions of these *Shaykhs*, is in reality a hidden and veiled attack on the *manhaj* of these *Shaykhs* - who, and all praise is due to Allaah - we keep in regular contact with and seek their advice on all matters - especially on the affairs of *da'wah* and the affairs of the people of *hizbiyyah* and so on.

Bilal in actual fact has a real problem with this connection that the Salafis have with the scholars, and who are upon *baseerah* (sure-sightedness) concerning the people of *Hizbiyyah*, and upon *baseerah* about the *manhaj* of the *Salaf* in *da'wah* and who are clear *walhamdulillah*. Otherwise, let Bilal himself explain who are those people in the West who are masquerading as Salafis and who need to be exposed (as he himself acknowledges, and as he textually stated in his second response). So who exactly are these people? Is it the likes of Ali Timimi? The likes of *al-Muntada*? The likes of JIMAS? So who exactly are those who masquerade as Salafis in the West and who need to be exposed? And how should they be exposed? Is it by referring their affair and their condition to the Salafi scholars who are specialists in this field and who have a long history of dealing with the likes of these people and their form of *hizbiyyah* - such that they can advise others? And is this not what has been done by the *Salafis* in the West? In reality, this is the problem that Bilal actually has - he has a fundamental problem with this issue of *Jarh* and *Ta'deel* - and his attacking the Salafis in the West, is only his own way of attacking this methodology.

Otherwise if he affirms this need, then in the lands of the West how is it to be fulfilled. By referring to the scholars and seeking their advice and judgments on issues pertaining to people and their speech and their behavior and so on. And this is exactly what the Salafis have been doing - when there emerged from certain people, statements or actions, which oppose the Salafi *manhaj*, or statements of defamation against the Scholars, or statements and actions which accommodate the people of *hizbiyyah* and the likes. The only sticking point is that unfortunately, those individuals and organizations who deviated are the very ones that Bilal was (and is) co-operating with. Anyhow the above statement of Bilal is full of exaggerations, lies and distortions, and I could expand on each one of those points and request proof, with the *isnaad*, for each of the claims he has made - and I know with certainty he will not be able to bring anything that relates to the Salafis he is attacking. Since, the Salafis have not made themselves the judges of common Muslims - this is a lie and slander. Nor do they willfully expel people from Salafiyyah. Nor do they spend their valuable time on following the mistakes of the people, or searching for them, for their time is too valuable for that to begin with. But what they do is seek the advice and counsel of the scholars, by keeping in regular contact with them. The likes of Bilal and others know that the Salafis want to connect the West to the real scholars, those who are crystal clear in their *manhaj* and in their positions towards the Innovators, and the people of *Hizbiyyah*. And a result of this will be that popular *da'ees* who like to work "independently" and who like to preach their own understanding of the Salafi *manhaj*, which allows for them great ease and enience and allows them to implement their "Fiqh ul-Waasi" (The Broader Fiqh) - as a result they will dwindle in the eyes of the people. We know all of this rhetoric only too well.

## **27. MORE...**

Bilal Philips stated in his last reply (December 2001): “Now, it has been reversed. Some of these brothers in a recent lecture in the United States went so far as to say about me that I am worse than the Jews and Christians!” -

*Shanshanah Ma'roofah*. Bring your proof with *sanad* if you are indeed truthful!? Name us the people who said that you are “worse than the Jews and Christians”?! Otherwise you have lied and slandered just to gain the sympathy of the people. And what has all of this got to do with the few issues on which Bilal was corrected and advised? And what has this got to do with me and my answers to Bilal's confusion on the issues of co-operation with Hizbiyyah, on *hajr* and the issue of self-promotion by way of photographs? Why all this talbees and fooling of the people?

## **28. BILAL PHILIPS ATTEMPTS AT PATRONISING AND SIGNS OF HIS ARROGANCE AND FLEEING FROM THE ACTUAL ISSUES**

Bilal Philips stated in his last reply (December 2001): “I advise these brothers of ours to spend their time beneficially, learning the basics, studying Arabic, *tajweed*, the classic works of 'aqeedah, such as *al-'Itisaam*, *al-Usool ath-Thalaathah*, *Kitaab at-Tawheed*, *al-'Aqeedah al-Waasitiyyah*, *al-'Aqeedah at-Tahaawiyyah*, etc. under scholars in the original Arabic. And, rather than trying to take some quotes here and there from great scholars like Shaykhs Nasirud-Deen al-Albaanee, Bin Baaz, 'Uthaymeen, and Muqbil, may Allaah have mercy on them all, I recommend that they actually listen to and study their tapes. Al-hamdulillah, there are many commentaries of Shaykh 'Uthaymeen on the various books of 'aqeedah, and tafseers, etc...”

This is mere patronizing! - All praise is due to Allaah, we have been doing this for many years in the Birmingham and England as a whole. So whilst we were quoting and working from the books and works of the scholars that Bilal has named here, he was promoting the books, names and tapes of the people of misguidance... (see above for proofs of Bilal Philips' true call over the last several years!). Whilst we were promoting, translating, publishing and recommending the works of the true Salafi scholars - Bilal was busy co-operating with enemies of the Salafi scholars. While we were presenting the clarifications of the scholars concerning the *Jamaa'at* of *bid'ah* and *hizbiyyah* in the west and the deviant callers, Bilal was actually co-operating with them.

While we have around 20 brothers or so who have studied in Madinah, and around 20 or so brothers who have studied in Yemen, and through which we have a tight and constant link with the scholars – Bilal has been co-operating with the enemies of the Salafi scholars. Then he has the audacity and the arrogance to come out with the nonsense above.

This shows either Bilal's ignorance, or his being far and distant from the scholars. It is quite sickening to see this patronizing attitude from *da'ees* who cannot simply admit their misunderstanding of the *manhaj*, their errors, and their incorrect conduct, and

then resort to the likes of this rhetoric, beguiling and bewildering the audience with emotional rhetoric, away from any proper knowledge based discussion.

## **29. THE GREAT SHAKINESS OF BILAL AND HIS CONTRADICTIONARY EXPLANATIONS**

Bilal Philips stated in his last reply (December 2001): “My close friends are not people of *hizbiyyah* and I do try to maintain a distance from people of *hizbiyyah* in general. When I say I do not make *hajr* from them, I mean that I do not go as far as to refuse to give them salaams if I happen to see them, etc..”

Really!

See above for the reality of this statement. So you do make *hajr* from them (except the *salaam*!). **So where is your (own personal) understanding of the statement of Shaykhul-Islaam Al-Albaanee now, in which you claim that there is NO *hajr* in our times absolutely?!** And where was this *hajr* from the Suroorees like Jimas, Muntadah and Islamic Network - Did you and do you restrict your relationship with them to just the *salaam*!? Did you attend all those conferences of the people of *hizbiyyah* and go and visit the organisations of *hizbiyyah* JUST so you could give them salaams? And was the talks and lectures you did, just something you did on the side? Rather your *hajr*, may Allaah guide us all to His pleasure, was from the Salafis for many years. And again in this email you single out your attacks upon the Salafis - You retract begrudgingly and only when all avenues of slipping away are removed. You lie and misquote upon us without any proof. Why is it that you have not written such scathing attacks upon the Suroorees like Safar and Salmaan and Jimas and Muntadah? Or is it that you prefer to attack the Salafis and people of Sunnah over the misguided ones?! In the above statement is a clear sign of Bilal’s shakiness in his understanding and implementation of the Salafi manhaj. The perceptive reader will have noticed this all along. Again, leave aside this deceit and fooling with the minds of the people!

## **30. MORE CONTRADICTIONS**

Bilal Philips stated in his last reply (December 2001): “*Subhaanallaah*, how things can be distorted to fit the desires! I mentioned in an interview on how I accepted Islaam, twenty-eight years ago, that before I was Muslim I was involved in the university Communist movement. Then I read a book by Muhammad Qutb and another by Maududi, which heightened my interest about Islaam (as a NON MUSLIM). Does this mean I received my Islamic tarbiyah from them, or that I aid their minhaj and mistakes?” - **Just read the quotes of Bilal Philips himself above to confirm the falsity of this paragraph! Furthermore this is what he wrote in his email response in November 2001:** “At any rate, Muhammad Qutub's book, "Islam the Misunderstood Religion", has useful information for people coming to Islaam from a political background. Mawdudi's book "Towards Understanding Islam" is useful for

da'wah, regardless of his errors.” - **It seems that Bilal Philips ‘forgets’ what he says from one email to the next!! Bilal, throughout, has shown no coherence, neither in his thinking, neither in his writing, and nor in his actions.**

### **31. ANOTHER CLEAR LIE**

Bilal Philips stated in his last reply (December 2001): “This is indeed *tahreef* (distortion). And for the record, I do not consider Maududi and Muhammad Qutb to be true scholars. I put the word scholars in quotes to stress this point. Though they are not scholars to be relied on for knowledge...” - **Is this a retraction or a denial of ever being associated!? Is this just another diplomatic retraction, given the great lavish praises given by Bilal to the likes of Mawdudi and others, or is it just another denial?**

Bilal Philips sates: “Other scholars of the twentieth century, such as Hassan al-Banna (d. 1946), founder of the *Ikhwaan Muslimoon* movement. Sayyid Abul-A’laa Mawdudi (1903-1979) founder of the Jama’at Islami movement, and more recently the great *Hadeeth* scholar of our era, Naasir ad-Deen al-Albaanee have picked up the banner of Islamic Revival and have called for the unification of the *Madh-habs...*” (p114. *The Evolution Of Fiqh, Tawheed Publications* 1990/1411)

Bilal Philips translates: “**Abul-A’laa al-Maududi. This great Pakistani scholar and leader** wrote an introduction...” Then in the footnote number 2 he states: “... Abul-A’laa translated some books from Arabic and English then wrote his first, *Al-Jihaad fee al-Islaam*, in 1927. From this point, he became a prolific writer and involved himself with existing political movements..” (p51. *The Mirage In Iran* by Dr Ahmed Al-Afgaanee. Edited and Translated by Abu Ameenah Bilaal Philips, *Tawheed Publications*, 1987/1407)

Previously, they were considered to be great scholars, revivers, blessed with such vision and insight by Allaah, then following on from that, they were placed on a par with the likes of Ibn Hajr and an-Nawawi (which Bilal still holds to this day until we see a retraction), and then he still promotes the propagation of their books, which is actually forbidden (in accordance with the Salafi manhaj). Then after all of this, when he is corrected and advised and his false understandings and perceptions explained to him, he comes with words and statements of deceit, like the one above, all aimed at covering himself. We know this only too well Bilal, we know this type of behaviour only too well, because we have the experience of the *Shaykhs* from whom we learn from and with whom we have sat and learnt about the reality of the Hizbiyyoon, and those who lean towards them and ally with them, and choose to attack the Salafis instead of the Hizbiyyoon, and whose history is replete with love for the people of hizbiyyah – as evidenced by their writings and actions.

### 32. A RETRACTION

Another retraction: "POINT SIX: Regarding the statement in my book *The Fundamentals of Tawheed* (written some 18 years ago and first published 10 years ago), which implies that people should speak out against the rulers who rule by other than the Sharee'ah, as well as another (which was not pointed out to me by the brothers but by my wife) in *Tafseer Soorah al-Hujuraat* (written more than twenty-one years ago), which encourages plotting against Muslim governments not implementing Sharee'ah, I have abandoned such false beliefs long ago and unfortunately, was not aware that some remained in my old books. I openly retract those statements, and had someone bothered to inform me of them and advise me, I would have changed them immediately. They will be changed with the next publications inshaa'Allaah, and I will further retract these statements on my web page and state the correct view regarding the rulers, inshaa'Allaah."

**So here we have another retraction from Bilal Philips. Why not just write and explain all the issues for which you were criticized and rightly so, instead of writing paragraphs of patronization, misguiding the audience's attention away from the real issues and leading them into demonisation of the Salafis, who correctly found issue with Bilal's understanding and implementation of the Salafi manhaj? Why all of this evasiveness, and diplomatic compositions?**

### 33. ANOTHER DECEPTION

Bilal Philips said in his previous reply, "...Islam the Misunderstood Religion", has useful information for people coming to Islaam from a political background. Mawdudi's book "Towards Understanding Islam" is useful for da'wah, regardless of his errors. This attitude of rejecting everything from a "scholar" due to some errors is extreme and rejected by the leading scholars of the salaf and the khalaf. Sh Al Albaanee spoke out against those who sought to reject scholars like Imaam Ibn Hajar al Asqalaanee, and an-Nawawee due to their ash'aree leanings and interpretations."

Many readers may not notice the deception of Bilal Philips here and how he has cleverly constructed his words above to apply the words of Imam al-Albani in a context and manner which is falsehood.

First he says that the books of Mohammad Qutb, Islam the Misunderstood Religion is good for political people. WRONG!! The books of Mohammad Qutb are the LAST BOOKS to be given to anyone coming from politics, because he will be led to the madhhab of the Khawaarij, which is what the Qutubi da'wah is all about. He will read one book, and then go to his other books and then go the books of Sayyid Qutb and so on. Anyhow, he then says "the attitude of rejecting everything from a "scholar" due to some errors is extreme and rejected..." then this is deception that is under way by Bilal here. This only applies to those who are real and true scholars not the ignoramous heads of innovation like Qutb and Mawdudi who were upon the thought of the Raafidah, and

who were ignorant of Islaam. Bilal Philips has made this statement here, which needs clarification, but he left it vague and general so that he can then build upon it, his actual goal and objective. He then says, “Sh Al Albaanee spoke out against those who sought to reject scholars like Imaam Ibn Hajar al Asqalaanee, and an-Nawawee due to their ash'aree leanings and interpretations.” So now, he enters the idea of Shaykh Al-Albaanee’s rejection of those who reject the scholars like Ibn Hajar and an-Nawawee. We do not reject these two great scholars as they are true scholars, whom Allaah blessed with true knowledge, and who were overwhelmingly free from innovation, and were not known to have deviation. However they erred in certain areas due to certain factors, but they are excused for that. Anyhow, he Bilal has sought to deceive the reader into thinking that Mawdudi, Qutb and other deviants, are just like Nawawi and Ibn Hajar, and thus their “good” can be taken, and that their mistakes should be overlooked.

And all of this is deception on behalf of Bilal Philips and playing and toying with the reader’s mind and making generalizations and equivocations that are false – all in order to build concepts in the mind of the audience, which can then be moulded and shaped to justify or at least play down his own ta’aawun (co-operation) and promotion of the people of hizbiyyah.

In fact the statement of Bilal Philips stated in his last reply (December 2001): “This is indeed *tahreef* (distortion). And for the record, I do not consider Maududi and Muhammad Qutb to be true scholars. I put the word scholars in quotes to stress this point. Though they are not scholars to be relied on for knowledge...”, then this is hardly believable, given what has preceded. Then why recommend their books? And why go to great lengths in seeking out fatwas from Imam al-Albani, giving the impression that Qutb and Mawdudi are just like an-Nawawi and Ibn Hajar and that they should be given the same treatment?

#### **34. THE ERRORS IN MANHAJ OF BILAL PHILIPS**

I would like to draw Bilal’s attention to the fact that he has fallen into the following:

- 1) Lavish praises of the people of bid’ah and dalaalah
- 2) Calls to innovated affairs (such as incitements to rebellion and revolution)
- 3) Promotion of the books of Ahl ul-Bid’ah (whether they contain some good is irrelevant, as it is not from the manhaj of the Salaf to promote these books)
- 4) Co-operating with the people of hizbiyyah and vain desires, those who curse the Salafi scholars and accuse them with evil and of innovation
- 5) His promotion of false understandings of certain affairs of manhaj (like hajr)
- 6) False comparisons between the Imaams of Bid’ah and Dalaalah and the Imaams of Sunnah and Salafiyyah

- 7) His erroneous implementations, in statements and actions, of the affairs of the Salafi manhaj.

All of this is something that has appeared in the open from Bilal, either written, or spoken or in the form of publications. Now in light of this, it is obligatory for the Muslims to speak about this, in order to reduce the potential harm that may be caused by these open errors.

### **35. THE CLAIM OF NOT BEING ADVISED, AND BILAL'S FLEEING FROM SEEKING THE GUIDANCE OF THE TRUE SCHOLARS**

Additionally, we dispute the claim of brother Bilal that he was not corrected nor advised - And if one analyses the reply of Bilal, will recognize this. Amongst those who advised him include a group brothers from the University of Madinah, amongst them our brother Abu Hakeem from Birmingham. Even if Bilal Philips claims the advice was unclear, then why did he not sit with the scholars of Madinah (since he was there anyway) to seek clarity upon *Muntadah Al-Islaamee*? Why did he not ask the scholars for clarity upon *hajr* (abandonment) of the *ahlul-bid'ah*? Why did he not sit with the Imaam of *jarh wa ta'deel* Shaykh Rabee ibn Haadee? Why did he not sit with Shaykh Muhammad ibn Haadee, Shaykh 'Ubayd al-Jaabiree and the rest of the *mashaykh*? Bilal Philips admits in his response his unclarity, so why not seek clarity from the scholars that you claim to love? Why suffice with some students from the University, when you were only a doorstep away from those who know the misguidance of al-Muntada and Suuroo and the other partisans, the most?

In reality, we perceive that Bilal actually has a problem with these scholars, and he dislikes (or disliked) them. Indeed, his involvement with the Qutubiyah, like Safar al-Hawali and other individuals whose orientation is the same, has perhaps led him to come out with the same rhetoric against the Salafis that many of the hizbiyyoon have brought. Those hizbiyyoon who call our scholars "Jaamiyyoon" (Jaamees) and "Madkhaliyyoon" (Madkhalis) and who mock what these scholars brought of the revival of al-jarh wat-ta'deel, after the Innovators, (those whom Bilal praises in his books, like Hasan al-Banna) destroyed this principle - all in order to allow the co-operation between the innovators, the biased partisans. This is what we perceive from Bilal, that he has a fundamental problem with those whom Imaam al-Albaani praised for their efforts in al-Jarh wat-Ta'deel, and if not, then let Bilal express his viewpoints on the following: his position on *Shaykh* Rabee's refutations of Mohammad and Sayyid Qutb, his position on *Shaykh* Rabee al-Madkhalee's, *Shaykh* Muhammad al-Madkhalee's refutation of the Qutubiyah, Safar al-Hawali and Salman al-Awdah and others like Nasir al-Umar and al-Qarnee. *Shaykh* Muqbil's refutations of the Qutubiyah, of Muntadah and all the other hizbees of the current times. Let Bilal explain to us, sincerely, and truthfully, his position towards these scholars (the "Madkhalees"), because in reality, as I have indicated earlier, when Bilal attacks the Salafis in the West, he is in reality attacking the scholars that the Salafis actually follow, and he is attacking the manhaj of these scholars.

Our brother Abu Junayd Yusuf (from Madinah) narrates to us from Abu Hakeem Bilaal

Davies, who said, that Sulaymaan al-Kanadie said to him, after having spoken to Bilal Philips on the phone, "Bilal Philips told me 'to beware of the Madkhalis in Madinah!'" . This was about 2 years ago. We do not hold Sulaymaan al-Kanadie to be reliable, as he was known to be upon the da'wah of takfir, then he left that, and then signs of it reappeared again as we have been informed by those who knew his condition. But this narration has come from these two brothers, who state that this was definitely stated by Sulaymaan al-Kanadie. So we ask Bilal Philips for confirmation or corroboration. Is there any truth to this narration? Please tell us if there is or if there is not, and this is from the angle of making confirmation, as we have been ordered. Have you made the likes of this statement, either to the Sulaymaan under question or other than him, either in wording or in meaning? Since the two narrators, Abu Hakeem and Abu Junayd, are both reliable and trustworthy (may Allaah preserve).

So is Bilal hiding something more than what he has already made apparent? We would really like to know and we only wish he would leave aside this patronizing attitude, his diverting away from the real issues, his gross exaggerations and untruths, all aimed at focusing the attention of the audience away from the real issues.

### **36. ERRORS THAT ARE PROPAGATED IN PUBLIC ARE TO BE EXPLAINED AND CORRECTED IN PUBLIC**

Coming back to what has emerged from Bilal Philips of open errors, then in light of the above, the quote from *Shaykh ul-Islam* below highlights some of the principles of the *Salafi manhaj* in the issue of openly correcting or warning from those who promote or call to innovation or who manifest some sort of evil or opposition which may have a detrimental effect upon the Muslims. By quoting this, I do not intend *tabdee'* of Bilal or to make examples between him and those alluded to in the answer, but only to extract the principles, that the people of knowledge themselves have extracted from it.

I mean to extract the principles that warning from something that has occurred from an individual, of the promotion of erroneous affairs, in public, is something that is required by the *Sharee'ah* and is a means of lessening the preponderance of evil, and there are many statements in this regard, but this will suffice.

*Shaykhul-Islam* Ibn Taimiyyah (*rahimahullaah*) said:

"This is the reality of the statement of those from the *Salaf* and the people of knowledge that say: 'Verily, the ones who called towards innovations are not to have their testimony accepted. Nor should they be followed in prayer. Nor should knowledge be taken from them. Nor should they be given women in marriage.' This is their recompense, until they stop what they are doing. Due to this, it must be noted that there is a difference between one who calls towards innovations and one who doesn't call to it (but yet is still an innovator). The one who calls to it, publicly displays his evil and thus it is necessary to punish him, as opposed to the one who conceals his innovation. Indeed, this latter one is only as evil as the hypocrites - those whom the Prophet (*salallaahu 'alayhi wassalaam*) used to accept their open proclamations (of Faith) and entrust their secret proclamations

to Allaah, while possessing knowledge of the condition of most of them." *Majmoo'ul-Fataawaa* (28/520)

*Shaykhul-Islaam* Ibn Taimiyyah (*rahimullaah*) said in his *tafseer* of Allaah's statement: **"The woman and the man guilty of fornication, lash each one of them a hundred times. Let not pity withhold you in their case, in a punishment prescribed by Allaah, if you believe in Allaah and the Last Day. And let a party of the believers witness their punishment."**

"Thus Allaah has commanded that they be recompensed and punished while in the presence of a group from the believers. This may be achieved by the event bearing witness to itself or the believers' bearing witness to it. The reason behind this is since if the act of disobedience is done openly, then its punishment must be done openly. This is as is stated in one narration: 'Whosoever sins while in secrecy, let him repent in secrecy. And whosoever sins in public, then let him repent in public.' It does not fall under the category of being concealed, such as the concealing that Allaah loves, as occurs in the hadeeth: **'Whosoever conceals (the faults) of a Muslim, Allaah will conceal him (i.e. his faults).'** Rather, if that (public) misdeed were to be concealed, it would be the same as agreeing with an open evil. In a hadeeth it states: 'Verily, when a sin is kept hidden it doesn't cause harm, except to the one who has committed it. And when it is done publicly and not repelled, it harms the masses of people.'

Thus if it is done publicly, then its recompense must be done in public, as well, in accordance with conceivable justice. For this reason, it is not considered backbiting to talk about one who openly publicizes his innovations and wickedness, as has been reported on Al-Hasan Al-Basree and others. This is because when one publicizes that, he justifies himself to be punished by the Muslims. The least of these forms of punishment is that he should be dispraised and dishonored so that the people may avoid and refrain from him and his deviance. And if he is not dispraised and the evil or disobedience or innovation that lies within him is not conveyed (to the public), then the people will be deceived by him. Then it is likely that this will bring some of them to act upon what he believes in. At the same time, it will only cause him to increase in his daringness, evil and disobedience. So if the faults that he has in him are mentioned, then he will restrain and others will restrain from his evil and from accompanying and socializing with him. Al-Hasan Al-Basree said: 'Do you turn away from mentioning the condition of the evil-doer (*faajir*)? Mention what he has in him, so that the people may be warned of him!' This has been reported in *marfoo'* form.

Wickedness (*fujoor*) is a comprehensive term for every affair that involves disobedience or foul, evil speech, that of which causes the one who hears it to believe that there is wickedness in the heart of the one who spoke it. For this reason, it becomes necessary for this type of individual to be abandoned. If he openly proclaims his innovation or disobedience or wickedness or immorality or his intermingling with someone who does that, such that he doesn't care about whether the people will speak evilly about him or not, then indeed abandoning him would then become a form of supporting him. If he openly proclaims his evil deeds, then he must be openly forsaken and if he does his evil deeds in secrecy, then he must be forsaken secretly. This is since *Hijrah* (abandonment)

is the abandoning of something based upon the evil that is found there. And abandoning evil is to stay away from what Allaah has forbidden, as Allaah says: **‘And stay away (*hajar*) from the idols’** and He says: **‘And abstain (*hajar*) from them in a good manner’** and He says: **‘And it has already been revealed to you in the Book (the Qur’aan) that when you hear the verses of Allaah being denied and mocked at, then do not sit with them, until they engage in a different topic of discussion. (But if you stay with them), then certainly you will be just like them.’**” (End of the words of *Shaykhul-Islaam*)

So here we see from *Shaykhul-Islaam* the great importance of censuring error that opposes the noble religion, **“Thus if it is done publicly, then its recompense must be done in public, as well, in accordance with conceivable justice. For this reason, it is not considered backbiting to talk about one who openly publicizes his innovations and wickedness, as has been reported on Al-Hasan Al-Basree and others.”** So take note O brother Bilal.

### **37. A GREAT LESSON FROM THE ANTICS OF ABDUR -RAHMAAN ABDUL-KHAALIQ**

The perceptive reader, the one who has followed what has happened within Ahl us-Sunnah, of turmoil and confusion, due to the bid’ahs of Abdur-Rahman Abdul-Khaliq and others and who followed up the sad state of affairs of Abdur-Rahman Abdul-Khaliq, will see that this behaviour of Bilal Philips, in the face of the youth who corrected him and advised him in two or three matters, is not too dissimilar to Abdur-Rahmaan Abdul-Khaaliq himself, when he was corrected for two or three matters by a student of knowledge. In return, Abdur-Rahman Abdul-Khaaliq poured his wrath and anger upon those who did not agree with false understandings of hajr, and ta’aawun with the Innovators. In reality, he was attacking the manhaj of *Shaykh* Rabee’ bin Haadee and *Shaykh* Muqbil bin Haadee and the Madinan *Shaykhs* who exposed and refuted the deceit and deviation of the neo-Bannaawiyyah and the neo-Qutubiyah. We see that this is the same that Bilal Philips is doing, he cannot humbly admit his mistakes, correct them and clarify them, and instead has chosen this disastrous path of writing compositions of irrelevance, deceit, misdirection, confusion – all to divert away from the two or three issues for which he was originally advised. Allaahu-Musta’aan. Additionally, he raises the Innovators (and to this day we have not seen any recantations from him on this issue), promotes their books, and always seems to be with the groups and organisations who are upon the thought of these people.

We advise those who sincerely want to know the truth, let them read these two books, “Jamaa’ah Waahidah Laa Jamaa’aat” of *Shaykh* Rabee’ and also “Nasr ul-Azeez ‘Alaa ar-Radd al-Wajeez” also of *Shaykh* Rabee’ in which refutes the lies and slanders and demonisations of Abdur-Rahman Abdul-Khaliq of the Salafis.

### **38. AGAIN – A SINCERE REQUEST TO BILAL PHILIPS**

For the sake of unification, reconciliation, and brotherhood, and for the sake of the clarity of the Salafi manhaj, we offer you the following: Meet the students of the Madeenah University at Hajj (February 2002) and then do a tour with the Salafi *Shaykhs* in both Makkah and Madinah – Shaykh Rabee ibn Haadee (the Imaam of *jarh wa ta'deel*), Shaykh Ubayd al-Jaabiree, Shaykh Muhammad al-Madkhalee and their likes, all of whom have *tazkeeyah* from Shaykhul-Islam Al-Albaanee, Ibn Baaz and Ibn Uthaymeen (*rahimahumullaah*) - and let us visit those who *Shaykhs* whom Imaam al-Albaanee recommended in the specific issues in which there is confusion (and this is a specific *tazkiyah* from a specialist in the field), and then let us take our affair to them and let us present to them what is with you of your understandings of the manhaj, whom you have co-operated with and aligned with, and let us take your response to them, and then let us see what they advise with.

### **39. ADVICE TO BILAL PHILIPS**

1. Repent from your errors and make yourself clear and apparent to the people, as is required from someone who has fallen into what you have fallen into of false understandings and errors.
2. Recant from your lies and exaggerations and your use of *talbees* in your reply, in order to hide the real issues from the people, and in order to demonise the Salafis who advised you and corrected you. Be with them and not against them.
3. Go and sit with the Kibar Ulama, the scholars who are upon the correct *aqeedah* and *manhaj*, and who have refuted *hizbiyyah*. Sit with *Shaykh* Rabee', *Shaykh* Fawzaan, *Shaykh* Ahmad an-Najmee, Shaykh Ubayd al-Jaabiree and others from the scholars of this *manhaj*. Sit with them and study the books of the Salaf with them.
4. Read the books of these Kibaar and understand the Salafi manhaj and Salafiyyah from them.
5. Read "Al-Ajwibah al-Mufeedah" of *Shaykh* Salih al-Fawzaan, "Manhaj Ahl us-Sunnah fi an-Naqd ir-Rijaal wal-Kutub wat-Tawaa'if" of Shaykh Rabee. Read "Jamaa'ah Waahidah Laa Jama'aat – Siraat Waahid Laa Asharaat" (One Jama'ah, Not Many – One Path Not Tens Of Them!) Of Shaykh Rabee Ibn Haadee.
6. Listens to the cassettes of Imaam al-Albaani on the issue of Intisaab (ascription) to and Tasmiyah (naming) of Salaf and Salafiyyah. Listen to the tapes of Imaam al-Albaani in his responses to the Qutubiyyah of today, the likes of Safar and Salmaan.

7. Read the two volume work of *Shaykh* Ibraaheem ar-Ruhailee on the position of Ahl us-Sunnah towards the Ahl ul-Bid'ah, which is recommended by all of the Salafi scholars to the students of knowledge, as a comprehensive treatment of the subject.
8. Read the refutations of the major scholars of Sayyid Qutb, and also the refutations by them of Mohammad Qutb.

And May Allaah guide you to sincerity and truthfulness in your all your affairs.

And all praise is due to Allaah, Lord of the worlds.

*Wassallaam alaykum*

## The Original Reply To Bilal Philips

For completeness, below is a copy of my response to Bilal Philips in November 2001.

### **An Adequate Reply to Bilal Philips.**

*Asslaamu alaykum wa rahmatullaah,*

Bilal Philips' statements are between the >>..<<. My comments follow Bilal's. May Allaah guide Bilal Philips to sincerity and truthfulness in speech and away from taqleed and taking the isolated statements of the scholars to suit his desires. We hope that Bilal Philips will now come out and declare openly his freedom from his previously publicised stances.

>>Only a couple of months ago I sat with Sh Ali Hasan and Sh Saleem al-Hilaalee and discussed these issues at length. In fact Sh Saleem had said that he would invite me to the next conference in the UK. Allaah knows best what happened in between. During our discussion Sh Saleem advised that I not attend Ihya Minhaaj as Sunnah's conference in August and that I don't lecture at al-Muntada in the future to avoid confusion in the mind of the brothers in the UK. I told him I would take his advice, which I did and I did not attend the conference. Furthermore, I haven't lectured in al-Muntadaa in over a year. They advised that I should lecture at venues which are "neutral" and not specifically associated with groups exhibiting hizbiyyah.<<

I say: Then I hope and pray that Bilal Philips sticks to this naseeha. Also I hope that this is a recognition of the errors that Bilal Philips was involved in. And we have stated on numerous occasions that this is all we desire from the "salafi" du'aat.

In addition to this, then it is upon brother Bilal to openly declare his freedom from the likes of JIMAS (and their associates), and Muntadah since previously he openly declared his alliance with them, either through speech or action or both. So it is upon him now to declare his freedom from them, may Allaah strengthen his resolve to spread the truth. This was the manhaj of the Salaf for the one who attached himself to the Ahlu'l-Ahwaa. I advise you to return to the book of Al-Allaamah Rabee' Ibn Haadee called "Manhaj al-Anbiyyah fil Naqdir-Rijaal..." where you will find ample statements from the likes of Shaykhul-Islaam Ibn Taymiyyah, Ibn Qayyim, adh-Dhahabi, Maalik and others in this regard. And this is the same manner in which Shaykh Rabee' advised Shaykh al-Maghraawee, may Allaah guide him away from his errors. So if it upon the likes of Shaykh Al-Maghraawee to clarify his errors publicly, then the same is the case for the likes of the minor du'aat like Bilal Philips who have been harming the da'wah in the West for many years, with their self-made views on the manhaj and delivering fataawa without any authority and which oppose the Sunnah and the rulings of the major scholars.

And wallaahi, we could bring example after example, but this is not the place for that. And one only need refer to his book called "The Fundamentals Of Tawheed" where he clearly calls for the ignorant masses to incitement against the Muslim rulers. So does Bilal now understand why people were advising him against working with the groups of

hizbiyyah and Qutbiyyah? Even the senior students in Madeenah University advised him previously but to no avail. The Salafi websites have been warning against the evil of hizbiyyah and Qutbiyyah for years but to no avail... let us hope the advice of these two shaykhs have availed him and I hope he understood the evidences and makes the relevant retractions in his books.

>>The root of the problem is that I follow the position of Shaykh Al Albaanee in his opposition to the use of abandonment (hajr) against those with errors. Sh Al Albaanee had said on numerous occasions that "disassociation" and "abandonment" (hajr) of those doing bid'ah is not permitted in our times as it will not produce the effect it did during the times of the early scholars. In their times, the people of bid'ah were few, so abandonment isolated them and forced them back into the fold. Today the people following the salaf are few and those following bid'ah are the majority, so abandoning those with errors will only isolate ourselves and drive those salafees with errors deeper into mainstream of bid'ah.<<

Then let us take the statements of Shaykhul-Islaam Al-Albaanee into context and in line with his other recordings and writings. The Shaykh used to forbid the joining of alzaab and used to strongly forbid their setting up and their membership - (ref: The taped interviews of Abul-Hasan al-Ma'rabee).

Secondly, the Shaykh not only praised but wrote introductions for books which harshly exposed and rebuked the Ahlul-Bid'ah like the Suroorees and Qutubees and he praised those books which called for abandonment of Ahlul-Bid'ah, examples are "Madaarikun-Nadhr fis-Siyaasah.." of Shaykh Abdul-Maalik ar-Ramadhaanee and the refutations of Syed Qutub (and his followers) by Al-Allaamah Rabee' ibn Haadee. In addition to this the shaykh gave such a strong recommendation to Shaykh Rabee' - the type of which he has never given to any other of his students in that field - Shaykhul-Islaam Al-Albaanee make du'aa for the guidance of those who oppose Shaykh Rabee' and Shaykh Muqbil and if they are not guided then that Allaah should break their backs. The Shaykh did not stop there, rather he said on another tape that Shaykh Rabee' was carrier of the flag of 'jarh wa ta'deel' in our times (ref: The Tapes: The Scholars praise of Shaykh Rabee' which can now be found in text-form at the ends of some of the books of Shaykh Rabee and see our website). So all of this shows that we do not take one or two statements of Imaam Albaanee and claim that they are absolute. This is the same thing that the takfeerees do with the statements of Shaykhul-Islaam Ibn Taymiyyah. I say this because we all know the position of Shaykh Rabee and Shaykh Muqbil to the innovators and the Qutubees, and Shaykh Naasirud-Deen Al-Albaanee was more aware of their efforts than you and I, since they were his students and you and I are not.

We also know that Shaykh Naasir (rahimahullaah) mentioned regarding some of the ahlul-Ahwaa like Safar and Salmaan as "scum" and as "khaarjiyah asriyah" (see previous reference) etc., And the Shaykh was extremely harsh upon the soofees and quboorees - like Ramadhaan Bootee (see the book: Tawassul of Shaykh Naasir where the shaykh clearly states the evil of this man and attributes kufr to him) and Hasan Ali Saqqaaf, So one has to ask: Did Shaykh Naasir intend by his words that we should work with and co-operate with the likes of those whom he called "scum" or "khaarjiyah asriyah" ? Or did the shaykh intend that we give da'wah to those who have fallen into bid'ah?. And the truth is that we give da'wah to ahlul-bid'ah wherever possible. This is clearly proven in the tapes of the interviews of Shaykh Abul-Hasan with Shaykh Al-Albaanee where the noble

shaykh is asked about speaking upon the platforms of the hizbees and ikhwaanees if these groups of hizbiyyah applied conditions upon the speaker - The shaykh, walhamdulillah was in full agreement with the great A'immah when he responded by saying that rather we are the ones who set the conditions and that it was not permissible to accept their conditions. And the question ended by a point of clarification and that was that the differences in the manhaj and the aqeedah be spoken of in those lectures where the Salafi da'ee attends and was a condition of attending - the approved of this. So how is Bilaal Philips going to clarify the manhaj on the platforms of Ikhwaan Mufliseen and Muntadah and Jimas, when he himself holds it permissible to incite the people against the Muslim rulers!?

The issue with Bilaal Philips, may Allaah rectify his affair, is that we do not see this being implemented by him, rather we find the opposite - His promotion of JIMAS, Muntadah, Ali Timimi, Zoroboza and others. So when will he openly retract his support of them and make that clear just as he (and/or his son) made their statement of affiliation to them.

In addition to this, Bilaal misses the fundamental reason why abandonment of Ahlul-Bid'ah is made due his isolating the words of Shaykh Al-Albaanee and not giving the Shaykh his right and that is that Shaykh Al-Albaanee would not oppose the ijmaa' of the Salaf. If you take the words of an 'aalim in isolation, then you will wrong yourself and the 'aalim. So the point of ijmaa here that the Salaf agreed upon the abandonment of Ahlul-bid'ah as has been stated by Imaam As-Saaboonee (died 449H) in his work "Aqeedatus-Salaf wa as-haabul-Hadeeth" and countless thousands of the Salaf. One need only to look to encyclopaedia of aqeedah and manhaj of Imaam Al-Laalikaa'ee "Sharh Usool I'tiqaad Ahlus-Sunnah wal-Jamaa'ah". If one looks at these monumental works then he would find that the fundamental reason for abandonment of the muftadi'een is to protect oneself (first) from being affected by evil, i.e. Hajr al-wiqaa'ee. This is what occurred with Imaam Hasan Al-Basree when the Qadariyyah came to him to debate so he refused, they asked to recite a part of the Qur'aan, he refused so they left. When asked why, he responded that they may have twisted the words of Allaah and that this may have affected his heart - And this is Imaam Hasan Al-Basree (died 110H) so who are we?! Also the Abdullaah Ibn Mas'ood narrates upon the Messenger of Allaah (salallaahu alayhi wasallam) that their will come a people who will narrate hadeeth that you never heard and nor your fathers, so be aware of them (Shaykh Naasir declared it as authentic). And this is also in line with and probably the clearest daleel that Allaah said: "O you who believe! Save yourselves and your families from the Fire whose fuel is men and stone." So now we see the order to save our selves first. And this is in accordance to the refutations of Shaykh Al-Albaanee upon the callers to bid'ah like Bootee, Safar, Salmaan, Syed Qutb, Saqqaaf etc..

As for the other types of hajar then they are due to the strength or weakness of Ahlus-Sunnah - Meaning if Ahlus-Sunnah are weak then open hajar from ahlul-bid'ah is not suitable, and if ahlus-Sunnah are strong, then hajar is implemented. This was stated by Imaam Ahmad when the people of khurasaan asked him whether they should behave like Imaam Ahmed behaved in Baghdaad - Imaam Ahmad replied in the negative, since they did not have the strength that Imaam Ahmad had in Baghdaad against the Jahmiyyah and Mu'tazilah. But this consideration is secondary to that which I mentioned earlier.

It is also important to remember the statement of the Prophet (salallaahu alayhi wasallam) said: "... then leave all of the sects, even if you have to bite onto the roots of a tree and death reaches you in that state." (Bukhaaree and Muslim). So this leaving is for

one's own protection from the Hellfire since all of the Sects (except for those upon the Salafi da'wah which is the Saved Sect) will lead you to Hell so death upon the roots of a tree is better than Hell fire.

So Bilaal Philips should avoid taqleed of isolated statements of the Scholars, since it does not befit a student of knowledge. We find often that the people of desires take on board the slips of the scholars or take their isolated statements and use them as a proof in their favour. I advise Bilaal Philips not to take their path.

And I just wish that people like Bilal Philips took more of the positions of Shaykhul-Islaam Al-Albaanee like his position with regard to Syed Qutub, Safar Al-Hawaalee and Salmaan al-Awdah and Co.. From knowing the Shaykh's position with regard to these people, then the likes of Bilal Philips would know how to deal with those who openly defend these astray individuals and propagate their ideas.

>> So, for example, I do not disassociate myself from Tableeghi brothers. I will discuss with them, and give lectures on the rare occasions when they may invite me - and always my lectures will call subtly to the way of the salaf. Furthermore, I have spoken about the bid'ah in Tableegh in numerous lectures. So the issue is not my supposed "disassociation" from salafees but my unwillingness to disassociate totally from people who are not "on the manhaj." My rejection of their bid'ah and errors is not enough.<<

This is far from the reality of our opposition towards Bilaal Philips, may Allaah rectify his affair. The scholars of the Salaf and today have mentioned the permissibility (and obligation at times) of giving da'wah to Ahlul-Bid'ah and I have mentioned one of those circumstances from Shaykh Al-Albaanee above. Rather, the iqaamutul-hujjah of the Salaf upon the people of desires was da'wah to them so that they knew the error of their ways. The Salaf even allowed debating with them and put debating with them under two headings: "mahmoodah" and "madhmoomah" (ie. praiseworthy and blameworthy). So they avoided the blameworthy and clung to the praiseworthy. So we do not dispute rectification of ahlul-bid'ah through the prescribed means of the Salaf.

So issue therefore with brother Bilaal is that he promotes (or promoted) callers to bid'ah like Jimas and Muntadah and Ali At-Timeemee and Zoroboza - And if does not do so anymore, then his retraction should be as apparent as his previous praise of them as the Salaf used to mention. There is a narration of Sufyaan ath-Thawree when he entered Basrah, he looked into the affair of Ar-Rabee' Ibn Sabeeh and his station with the people. So he asked the people: 'What is his madhhab?' They people replied: 'The Sunnah.' He asked: 'Who are his Companions?' They replied: 'The Qadariyyah'. So Sufyaan said: 'Then he is Qadaree.'. (Al-Ibaanah Vol2, 453). So the Salaf judged in this manner. We do not say that due to one gathering or one sitting; rather we look to a persistent and unrelenting practice with certain du'aat. So how do we look to you Bilaal Philips?. When you come to the West, your companionship is commonly and persistently with the people of hizbiyyah and Surooriyah (Muntadah, Jimas, Ikhwaan)!

In addition to this we say that he has disassociated himself from the Salafi students of knowledge, du'aat and callers in the West (and in the Khaleej) in favour of the People of Hizbiyyah and Desires. So it is not upon us to claim for him that which he does not show of true adherence to Salafiyyah. Bilaal you are with those whom you love. A person is upon the Religion of his companion as the Prophet (salallaahu alayhi wasallam) stated.

Your companionship is not with Ahlus-Sunnah wal-Jamaa'ah in the West as you and we know, rather you fought us and worked against us alongside the Qutbees and Suroorees and hizbees. Your love was for them and your disdain was for us, yet we were the people of the Sunnah and the Jamaa'ah in our aqeedah and manhaj - And they were the people of desires and splitting!

I have already stated above with regard to Bilaal's manhaj (and his mistakes in his books extend beyond what I quoted above from his book) - So how will he speak against "their bid'ah and errors" if he himself is unaware of the bid'ah and errors - you cannot give what you don't have - verily ships do not sail upon dry land!

I say also that any student of knowledge who has read [some] of the books of Bilal Philips will clear see errors in his methodology and his understanding of the fundamentals of the Deen - If one refers to his tapes, his errors are even more disasterous! However, I do not think that this is the time and place for a detailed discussion in that.

>> The statements of Maaz Qureshi are open lies and exaggerations which he will have to answer to Allaah for on the Day of Judgement.<<

My brother Mu'aadh Qureshi is well able to defend himself. So I am sure we will hear from him soon.

>>At any rate, Muhammad Qutub's book, "Islam the Misunderstood Religion", has useful information for people coming to Islaam from a political background. Mawdudi's book "Towards Understanding Islam" is useful for da'wah, regardless of his errors. This attitude of rejecting everything from a "scholar" due to some errors is extreme and rejected by the leading scholars of the salaf and the khalaf. Sh Al Albaanee spoke out against those who sought to reject scholars like Imaam Ibn Hajar al Asqalaanee, and an-Nawawee due to their ash'aree leanings and interpretations.<<

It is an extreme error to compare great Imaams of the past who erred to innovators like Mawdoodee and Syed Qutub - and then to call them "scholars"!! Rather the extremism is from Bilaal himself. Even Shaykh Al-Albaanee pointed this out on the same tape when he is asked about saying 'rahimahullaah' upon the likes of Syed Qutub - So Shaykh Albaanee mentions that in the janaazah, we ask for forgiveness for the deceased, so likewise the rahimahullaah therefore is permissible. He states clearly that the likes of Syed Qutub are not to be compared to great Imaams likes An-Nawawi and Ibn Hajar, since Syed Qutub was just a writer and not a scholar. The statement "regardless of errors" is not even used for the books of the great A'immah, the scholars always explained the mistakes of that occurred in the books of the Salaf. So how is it with regard to those who waged war upon the Salafi aqeedah through their cancerous teachings like Qutub, Mawdoodee, Al-Banna etc. I do not have to remind you that Mawdoodee attacked Uthmaan Ibn Affaan and compared the Prophet Yusuf Ibn Ya'qoob to Mussolini of Italy. As for Syed Qutub, then their is not a sect from the deviated sects except that he agreed or partially agreed with them, whether it was the Jahmiyyah, Murjiyyah, Mu'tazilah, Ashairah, Mufawidhah, Shia, Raafidah, Soofiyah and of-course the Khawaarij. So recommending these books for those coming "from a political background" is a path to disaster, especially since Mawdoodee thought and believed that the whole purpose of creation was to establish the Islamic State! (see the book "Ad-Da'wah ilallaah..." of Shaykh Rabee' Ibn Haadee.)

Bilal Philips also here is deceiving the reader into thinking that just because the Imaams did not reject the likes of Al-Haafidh Ibn Hajar and Imaam An-Nawawee, then likewise they (and we) should not reject "scholars" like Muhammad Qutb and Maudoodi. What a calamity is being woven by Bilal. How can you compare the innovators who curse the Companions and fight Ahlus-Sunnah Wal-Jama'ah at every opportunity to the great Imaams like Ibn Hajar and An-Nawawee who were capable of ijtihaad and were mujtahids and erred after their striving for the truth - and therefore we say that the scholar who errs is still rewarded by Allaah a single reward.

Does Bilaal Philips know that Muhammad Qutb is the takfeere mirror image of his brother Syed Qutb. Does he know that Muhammad Qutb wrote the introduction to the book of Safar al-Hawaalee, "Dhaahiraatul-Irjaa...". Does Bilaal know that it was based upon this book that Shaykh Al-Albaanee called the authors "new-comers" and "scum!" and "misguided" and "the khawarij of the era"? Does Bilaal Philips know that Safar's 'ustaadh' is Muhammad Qutub and the one who formulated his manhaj? Does Bilaal Philips know that it was Shaykh Al-Albaanee who stated (before he died) about Syed Qutub that he was deviated and without knowledge of furoo' and nor of usool and that whatever Shaykh Rabe'e wrote against him was good and correct??

I sense also from Bilal Philips his promotion of the false and innovated doctrine of mawaazanah here. And all the major scholars have refuted the evils of mawaazanah with regard to the innovators.

>>As to the comments of Abu Khadeejah, some have been addressed above already. As regards some of my pictures being on the website, my son put them up and I had him remove them almost a year ago. The site has only been up for nearly 2 years and the request was made much earlier, however he was slow to move on it. At any rate, to say that putting one's picture on a website is "unthinkable of a Muwahhid" is a gross exaggeration and slanderous statement for which Abu Khadeejah will have to account for on the Day of Judgement.<<

Jazakallaah khair for the reminder for its benefits. But we will all have to account for all our actions. Rather Bilaal should know the severe reprimand that the Allaah's Messenger gave upon the makers of tasweer, that they will be amongst the most severely punished on the Day Of Resurrection - So Allaah's threat is severe. Shaykh Saaleh al-Fawzaan mentions in his refutation of Yusuf Al-Qardaawee that the more the image competes with the creation, the more severe the punishment and there is no picture that competes with the creation greater than the photograph, then the photographers (and those who allow it) are under a greater threat of Allaah's punishment.

In addition to this, then the muwahhid knows how shirk came into the human race, and the door to shirk was the making of statues and images before the sending of Nuh ('alayhi salaam). I did not and nor do I negate tawheed from anyone who does this but their understanding of tawheed is questionable (and that is why a muwahhid would not do such an act), nevermind their knowledge of the texts forbidding making of images. And the Messenger of Allaah used to say: "Whoever believes in Allaah and the last day then let speak good or remain silent" - So does that mean that whoever does not speak good nor remain silent that he does not believe in Allaah and the last Day absolutely and are out of the fold of Islaam?! So let us be just.

>>Sh Ibn Uthaymeen did not consider photographs haraam. And Sh Albaanee

recognized that some scholars differed from him in this regard and he referred to them as scholars. Sh Ali Hasan and Saleem Al Hilaalee allowed themselves to be videotaped in their lectures in the UK up until 1996 or 97, then they decided against it. Should they be held as "non-muwahhids" for having done that? The issue is one of ijtihaad and should not be elevated to the status of deciding whether a person is a "muwahhid" or not. At any rate, my son removed them.<<

Barakallaahu feek, what is important are the texts of the Book and Sunnah and the fahamus-Sahaabah - And this is even more important when the scholars differ amongst themselves as Allaah orders that if we differ, let us take it back to the Book and the Sunnah for judgement. This is assuming that there is a difference in this issue. Since I have only seen from Al-Allaamah Ibn Uthaymeen the permissibility of videos etc for the purposes of da'wah, e.g. delivering lectures that are conveyed from one location to another (like a link between two lecture theatres or two cities etc.) - NOT self glorification and showing people images/photographs or stills of yourself for no benefit except the people (men and women) see your face, since that image does not speak nor reply and nor does it convey da'wah! Imaam Al-Albaanee allows the use of pictures again for education purposes. So how is the looking at the face of our brother Bilaal Philips educating anyone? Since it is not a video lecture nor is he speaking. Other than the rulings I've mentioned by Shaykh Saaleh al-Fawzaan, Ibn Uthaymeen and Al-Albaanee, I do know of any scholar who allows the taking of photographs except for matters of need or necessity like Passports, Country ID, Driving License etc.. As for Shaykh Muqbil (rahimahullaah) then he used to forbid photography and T.V.. Further to this if we look to the scholars of our times, then we never find on their websites images or photos of themselves - glorifying themselves as is evident from what we see of the 'contemporary du'aat'. The only one I have seen who has his image on his site is the hizbee slanderer of the scholars Abdur-Rahmaan Abdul-Khaaliq.

So now please show clearly where Al-Allaamah Ibn Uthaymeen allowed the usage of pictures for glorification and decoration upon a website or upon a wall?

In addition, the negation of tawheed I will leave to 'friends' of Bilaal Philips like Ali Timimi, Jimas and Muntadah who run to indirect takfeer and rebellion against the Muslims, as Ali Timimi has made blanket takfeer of the rulers as did his innovating mentor Syed Qutb. As for me, then I did not make takfeer nor do I rush to it. Rather, Bilaal Philips should fear Allaah as he knows full well that I did not say about anyone "non-muwahid".

Wassallaamu alaykum

Abu Khadeejah 'Abdul-Waahid