

Accusations Against The 'Pristine' Brothers

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Bismillaahir Rahmaanir Raheem

On The Pristine Brothers

I do not often write about core happenings in the Muslim community here on Facebook. That is because I often see more capable people handling those issues.

However, on the issue of the Pristine and Arrisaalah brothers, I will get involved because I have seen the brothers challenging people to come forth with a list of solid accusations against them.

Unfortunately, most of what I have seen so far are not solid enough, and this may be due to the limited knowledge and interaction that a lot of people have had with them.

I know that they do not engage "deviants", so there is a limit to what an outsider can know about the grave errors they fell into, perhaps this is why a lot of the accusations against them look "watery" or cooked up.

I was fortunate enough to be close to the brothers at Arrisaalah around 2019-2021, and during this period, I had a lot of interactions with some of the more respected brothers among them.

Due to my knowledge of them, I realized it may be incumbent on me to help them list some of their errors, perhaps some of

them may be sincere with their desire to know their mistakes and would fix them.

And if they choose not to accept those errors as errors, then perhaps, Allah will guide a new set of unsuspecting individuals who may be on the verge of falling into their nets.

Everyday, for the next ten days insha Allah, I will bring forth a major point of accusation against the brothers.

And I seek the help of Allah, and hope that Allah uses this as a means of guidance for a people.

إنه ولي ذلك والقادر عليه!

Our Accusations Against The Pristine Brothers (1)

Our first accusation against the brothers is that they fanatically blind-follow some of the respected noble scholars, while these scholars have themselves warned against this kind of behaviors.

My Proofs for This

In October 2021 (the date may be wrong), During one of our arguments on a particular issue in the MSSN lodge, Abu Muhsinah, Mubarak Olayemi Ismail said, "I can never change my stance no matter what evidence comes to me, unless those Shuyuukh (Shaykh Rabee', Shaykh 'Ubayd and Shaykh Abdullah) change their stances.

This meant that if he saw verses of the Quran, or ahadith of the Prophet, or statements of the salaf, no matter how many, that point to the fact that those scholars might have been wrong in their accusations, he would not change his stance or at least, be silent until the affair becomes clear.

You may think that I just inferred this meaning, but no, he actually demonstrated it some days later when I presented him with some statements of the salaf that were against his opinion, he said he would send it to "the scholars" but never gave me a response till date. Yet, he fanatically held on to his position and criticized those who did not accept it because "Shaykh Rabee has not changed." ***IS THAT SUFISM OR SALAFIYYAH?***

Will you then put your deen in the hands of a man who is ready to kick away all evidence including the Quran, Sunnah and statements of the salaf unless Shaykh Rabee changes?

Of course, we must not precede the scholars in explanations, but when we see clear evidence against their statements, we must at least keep mute and not continue to champion their opinion until we ask them for their reasons and explanations. We must not rush to say, "they remain correct until they recant"

But for these brothers, whenever they're shown evidences, they say, "Are you more knowledgeable than the scholars? those scholars must have seen these evidences, yet they maintained their positions. So if they recant, we will, and if they do not, we will not."

These are not exaggerations but statements that were made by brother Mubarak Olayemi on several occasions.

This kind of fanaticism is especially dangerous when it has to do with accusing other scholars.

On an occasion, a Shaykh they trusted accused another scholar and when we showed them the denial or recantation of that scholar, they said, "we will continue to accuse him until Shaykh Rabee says "stop".

By Allah they implied this. And this accused scholar was one whom they themselves acknowledged was (once, according to them) upon sunnah.

They continued to accuse him without caring about what would be of them on the day of Qiyaamah. The Shaykh who made the initial accusations they were parroting might be excused for his mistake while they will carry their loads on their own.

But, let's see, does Shaykh Rabee even support such behaviour?

What does Shaykh Rabee say about such fanatic blind-following?

Shaykh Rabee says:

"When the affair becomes clear to you afterwards, then a person should judge based on what he understands and what he is sincerely convinced with while not blind-following this individual or that individual nor fanatically supporting this individual or that individual. Leave this issue of individuals; a person and a person.

Take what I am saying (now) as a principle and also spread it to those opposers also; the affair is that they should know the truth and save themselves from the ranks of people who fanatically defend falsehood.

I am never pleased with anyone fanatically supporting me. If I err, whoever detects my error should tell me: "you erred".

May Allah bless you. Don't ever fanatically support anyone. Neither this individual nor that individual. In fact, do not ever

fanatically support/defend the error of Ibn Taymiyyah nor Muhammad ibn Abdi l Wahhāb nor Ahmad bn Hambal nor Ash Shāfi'y don't fanatically support/defend the error of any individual."

Source: ((خطورة الكذب و آثاره السيئة))

That is Shaykh Rabee for you! So judge for yourself, are they truly followers of the "kibaar" as they claim?

Our Accusations Against The Pristine Brothers (1.2)

Still on the first accusation of fanatical blind-followership.

Another proof of their fanatical blind-followership is that they accused Shaykh Yahya Alhajjoori of being an innovator (I do not spread nor recommend the Shaykh to people, but I do not use the word "innovator" for him) and part of their proofs was his statement that *السنة معظمها وحي* "the sunnah, most of it is revelation".

They said this statement was a statement of bid'ah and one of his core mistakes. I remember very clearly it was one of the points Abu Maryam, Farouq Olanrewaju raised with me when we discussed the matter.

Every attempt to convince them that the statement could have a harmless meaning, especially, since the Shaykh had explained in other places - fell on deaf ears. What is surprising is that when

we eventually showed them a similar statement from Shaykh Rabee where he said *السنة كلها أو جلها وحي* , they went mute.

Till date, Abu Maryam or the rest have not said a word about the accusation again.

If truly the statement was an innovation, then did the truth suddenly change because Shaykh Rabee' said it?

It suddenly stopped to be an innovation?

If you say, "no, the statement was never wrong, then that means you were unjust in your accusations of Shaykh Yahya and would do anything or tag any speech an innovation just to use it to accuse your opponent."

If you say, "Yes, it was wrong, and it is still wrong", then what steps have you taken to notify shaykh Rabee of the error?

After all, he is still very much alive, and must be notified to recant from it.

But the fact that they all went mute and stopped talking about it is proof that they are nothing but blind-following fanatics who will go any length to defend the Shaykhs they love even upon error and accuse their opponents even upon correctness.

Continues....

Our Accusations Against The Pristine Brothers (1.3)

Still on their blameworthy fanaticism.

Another proof of their fanatical blind-followership is the statement of Abu Muhsinah, Mubarak Olayemi when we asked him to read the clarifications made by Shaykh Yahya Alhajjoori on some of the issues Abu Muhsinah was accusing the Shaykh of. He said, before listening to Shaykh Yahya's clarifications and defence, "He is not and can never be upon the truth. I am very certain of this."

Maybe that seems harmless to you, but it is a very harmful statement when this is made regarding a dispute with someone (previously, according to them) known upon Sunnah.

Of course, we do not expect that you listen to a suufi with the intent that "maybe the truth is with him", but when a dispute happens between a scholar of Sunnah and another one who is known upon the Sunnah, do we go into it with the belief that one must be right and the other must be wrong before observing their evidence?

This is someone that Shaykh Muqbil handed over his center in Dammaaj to and chose as a successor, so you cannot say he was never upon sunnah.

Now, let's see if Shaykh Rabee truly supports such statements.

Shayk Rabee' -may Allah preserve him upon goodness- commented on some of speeches of Ibn Taymiyyah in his book *التعصب الذميم و آثاره*; he said:

."Hence, it is compulsory upon every Muslim that he inspect himself; for a person might (at times) incline towards the person upon the truth but only due to whims (or conformity of that with some personal whims).

Thus, before the truth of an affair becomes clear such individual would desire that a particular individual be the one that evidences will support or other than it.

So, (due to that) his heart will incline toward an individual just for the sake of that individual being whom he is.

Even if the person is upon the truth, this inclination is not permissible (when judging between him and whoever differs with it or is in dispute with him). So what he (i.e Ibn Taymiyyah) is saying (here) is that: If such inclination is discovered in the (judgement of a) person even if he is with the individual upon the truth, his judgement will be that of pre-Islamic ignorance.

This (subtle) affair doesn't cross the mind of many people. Therefore, it is compulsory upon every Muslim to be especially cautious of Allah concerning matters about which people differ.

The intention of a Muslim should only be to know the truth regardless of it being with this individual or that individual; and from this perspective is the speech of Imām Ash-Shāfi'y: 'I do not care if the truth is (discovered) with my opponent or me whenever I debate'.

He (i.e Ash-Shāfi'y) doesn't care nor does he desire that the truth (be said to be with him); rather he wishes that the truth be (discovered) with his opponent and that his opponent wins. This is the lofty manner and correct religion (that is expected of us all).

I ask Allah to make me and you all from these kinds of just people who research about the truth while being far removed from (following personal) whims and from (following) the way of pre-Islamic era of ignorance.

What is binding upon us -oh brothers!- is that we inspect ourselves. So, whoever discovers this sickness in himself should rectify himself and begin effective treatment (of himself).

He should always search for the truth so he may be saved from this abyss of (blameworthy) blind following which might lead

to association of partners with Allah -Blessed and High is He- or which might lead to a dangerous misguidance.

This is just a summarized glimpse about blameworthy fanaticism and what it has resulted into and what it continues to lead to from various evil consequences.

May Allah protect the Islamic Ummah from its evil and lead it back to sticking to the Book its Lord and the tradition of its Prophet -peace be upon him- and the methodology of its pious predecessors.

May He pull it via its forelock towards every goodness. May Allah's blessing and peace be upon our Prophet, Muhammad, his household and the generality of his companions.")) End of quote.

CONCLUSION

It will be obvious to you by now, that if you follow them, they will only teach you how to be a fanatical blind-follower who always takes sides with particular scholars and is never ever in search of the truth with sincerity.

This, by Allah, is one of the biggest causes of misguidance: when Allah sees in a person that he is not seeking the truth, and

he already has inclinations towards some people, believing the truth MUST come from them when disputes erupt, such person is likely to become misguided.

What is worse, is that they will not even be able to blame those scholars on the day of Qiyaamah, because the scholars they claim to follow have severally warned against this kind of fanaticism for them and are dissociated from it.

.... continues insha Allah

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (2)

From our accusations against these brothers is that they force the general people among the laymen and students of knowledge to have a position in every fitnah.

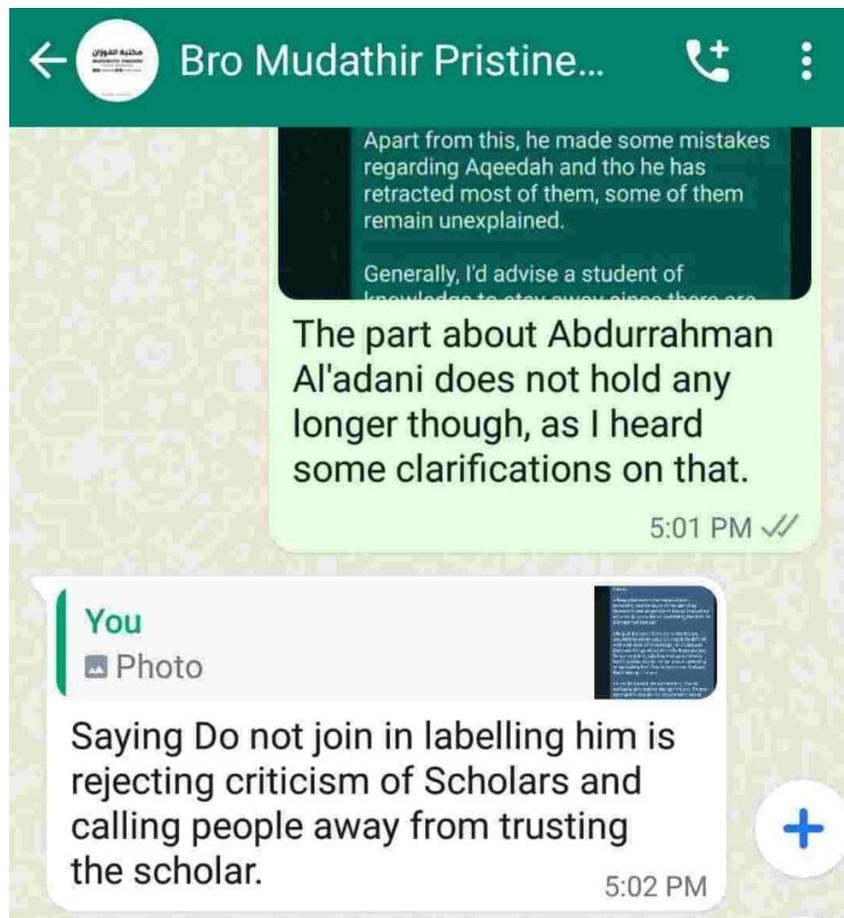
They believe that once "the scholars" (with this, they refer to three mashaayikh) have talked about an individual, you have no right to say you are silent on the matter.

Also, if any student of knowledge tells the layman among the people not to delve into some fitan, they start to either warn against him or say that his matter is "not clear" and he is "making the people lose trust in the scholars."

While there are many occurrences of this, on March 13, 2022, I remember I had a conversation with brother Mudathir Zakariyyah of Maktabatul Fawzaan store. I mentioned to him that I told my students not to delve into a matter relating to the criticism of a particular scholar (because there was a lot of recantation, clarification, and even lies involved in the matter).

What led to this was that some of the people I was teaching Arabiyyah (and who knew nothing about that scholar, had never heard of his name, and could not even read from him or listen to him then because of their level in Arabiyyah), had come to me to ask about that scholar, saying the Pristine brothers were asking them about their opinion on him. So I told them, "Do not join in labelling him an innovator, and do not go about **SPREADING** or **DEFENDING** him. You do not know this scholar and that is enough for you."

Brother Mudathir would reply to this my advice with this, "Saying Do not join in labelling him is rejecting criticism of Scholars and calling people away from trusting the scholar." (Screenshot in comments)



In other words, they consider it wrong to ever tell a person, no matter how low their level in knowledge is, not to delve into talks about an individual. Rather, even if the student had no prior knowledge of the scholar, he/she must delve into the matter and proclaim him to be an innovator.

They go to the people and say, "what is your stance on Hajjoori? What is your stance on Ibn Haadi? What is your stance on so and so?" And if the person says, "I do not have a stance, it does not concern me and I do not want to delve into the matter, they say, "You have to read about it and choose a stance." And if the person reiterates his opinion not to delve into the matter, they would often label him a follower of desires. They would say, "Shaykh Rabee has said the silent person is a shaytaan" (explanation for this in part 2.1)

This kind of behaviour - forcing everyone among the laymen to have a position in matters of dispute among scholars is from the traits of the haddaadiyyah, the extremist innovators whom the scholars, particularly Shaykh Rabee has warned against.

Shaykh Rabee particularly warned against this act of theirs, yet they persisted.

Shaykh Rabee bn Haadii Almadkhali in his book *المجموع الواضح* *في رد منهج و أصول فالح* with which he refuted the haddaadiyyah, under the chapter titled, "Does stopping the ignorant people from delving into fitan go against what the Prophet came with?"

He says about the one who asked young people not to delve into the fitnah of Abulhasan,

"As for his (Abdul Malik's) statement to the young people 'do not delve into this fitnah' then it is not right to object to this statement because a lot of young people, when they delve into the fitnah it makes them drift, and it disrupts them, and we have seen this happening.

So what is best for them is to stay far away from it, and not delve into it, and to be concerned about protecting their brotherhood and creed, and to leave the matter to the scholars.

And you know that a lot of the companions of the Prophet restrained themselves from participating in the Fitnah of the Camel, and among them is Sa'd bn Abii Waqqaas, and ibn Umar and Usaamah bn Zayd."

End of quote.

We say, remember, this is not just any matter, but about Abulhasan whom Shaykh Rabee declared an innovator, and warned against other scholars for associating with him, yet he defends the statement of the one who warns the youth not to delve into the fitnah and he advises them to STAY AWAY from it.

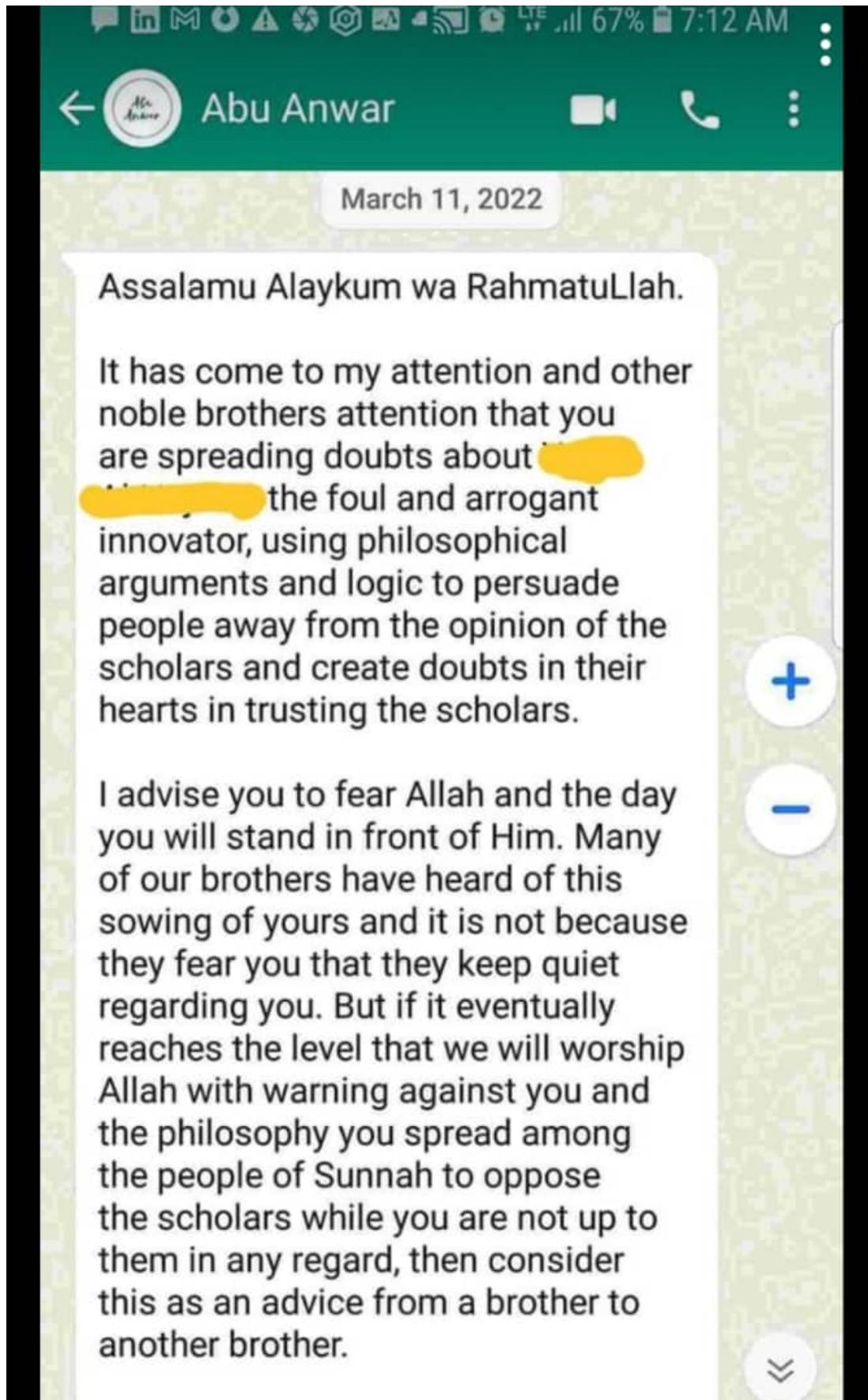
Know, may Allah bless you, that these people do not follow the scholars, rather, they pick one general statement of the scholars and apply it upon every single individual and case.

continues...

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (2.1)

Still on the fact that they believe you must not be silent on anyone "the scholars" have declared an innovator.

On March 11, 2022, Abu Anwar messaged me saying, (paraphrased) "It has come to my attention that you are spreading doubts regarding so-so-so scholar who is an innovator, and leading people away from trusting the scholars."
(real message in comments- below)



What did I do? I never spread or promoted the "innovator", and by Allah, he knew that.

My only sin was that I refused to use the word "innovator" to describe him. So a lot of their people came to me to ask why I did not use the tag "innovator" and I explained to them, "Because so-so-so accusation, this scholar has explained it, so-so-so accusation, he retracted from it, so-so-so accusation, he backed it up with evidence, so after all of that, I could not continue alleging him with those things and felt it was better to be silent."

Yet, this, to them, is rejecting "the scholars". They believe that when "the scholars" accuse an individual, no matter how much clarification, evidence, or retractions, you must continue to say he is an innovator until the day "the scholars go back."

Yes, one must be careful - due to one's shortsightedness - in outrightly rejecting the criticism of the scholars for an individual, but when some truth against their criticism come to you, is it a crime to - at least - remain silent? Especially when we all know this scholar was well known among the scholars of Sunnah? And is still regarded by some of them?

One of their members who was learning from me then messaged me about the same scholar again. This time, I said, "I have nothing to say about him." and she told me, "then, I will not be able to continue learning from you." That was the last time we ever spoke.

And this behaviour, they exhibited it towards people who just started using the jilbaab, people who couldn't read properly, they would force them to pick stances on matters of great dispute among the great scholars.

Now, let us see what the scholars say about this.

In *Majmū' l Fatawah* (V 6/P 503-504)

Shaykul Islam ibn Taymiyyah said (after discussing the issue of whether the disbelievers would see Allah on the day of judgement or not) that:

"From the morals that must be observed is that: whoever keeps mute on this issue and didn't call to anything from it, it is not permissible to boycott him (due to this reason).

Even if in his mind he believes one of the two stances to be right. For in affairs of innovations that are bigger than this, no

one is boycotted in it except the 'Ad Dāmiyah': the one who is not silent.

Sparing such people is the correct thing here.

From such morals that must be observed is that it is not permissible for people of knowledge to make this issue a test (for the people) or a "slogan" to give preference to their brothers or their oppositions. For verily, Allah abhors this kind of affair.

Also, this issue must not be started with the lay-men from the Muslims. Lay-men who are in safety from this fitan (tribulations). But if a man is asked about it and deems himself from those who know it and can explain it, he would give out the knowledge he has with which he seeks to benefit." (End of quote)

Shaykh Ali Alwusayfi (who is very much respected by these people) said in his book *رد إشكالات وكشف مبهامات*... (with which he talked about the issue of Shaykh Muhammad Ibn Haadii) under the title "أحوال الساكتين" from page 81

"And the truly silent one whom we want to explain his ruling, is the one who keeps silent because of his weakness and lack of knowledge and understanding, and he has good intention, but his

piety stops him from talking about that which he has no knowledge about, or to commit himself to what he cannot bear, and this one knows his limit, and does not exceeds his limit, and he does not delve into those matters at all, he does not affirm (any of the sides) nor does he negate (any of the sides), he does not help this side, nor that side, nor does he have the capability to do that.

People like this, the scholars are unanimous in abstaining from defaming them and boycotting them."

Then he continued and said, "Shaykhul Islaam (Ibn Taymiyyah) has explained that boycotting the one who keeps silent and the one who does not proclaim innovation is wrong."

These brothers would say, "but Shaykh Rabee said whoever keeps silent on the issue is a dumb devil."

Shaykh Wusayfi responded to that and said: "And Shaykh Rabee bn Haadi Almadkhali has said regarding the one whom the truth is clear to about that fitnah, and he understands it with all its details, then he keeps quiet and does not help in spreading the truth then he is a dumb devil.

"But as for the one who does not have clarity about the matter, and he does not have what it takes to get to the truth, then he will be excused for his silence, and from what should be known is that the statement of Shaykh Rabee is a general statement which should not be applied to every single individual."

So ask them, who among the scholars has asked you to force students of knowledge and the general public to delve into fitan which they are not clear about?

What is obvious is that they do not connect the people to the scholars, rather, they cut them off from the scholars and translate for them what suites their desire from the statements of the scholars.

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (3)

From the issues with the brothers is that they go extreme when they love someone and they also go extreme when they hate someone.

So when they love, they over-praise, and when they hate, they overreact and sometimes ascribe to the person what is not his. While there are many, so many, so so many pieces of evidence to buttress this, I will only bring two. (The second one is a very clear proof against them.)

Incident One

From the pieces of evidence that show this trait in them is that a couple of years ago, when they deemed one of the scholars in Ilorin to be upon goodness, they went about saying people should be tested with him, that whoever is with him is upon goodness and whoever is not is upon falsehood. Some of them went to the extent of dubbing him "World Best".

They liked and praised him to the point that they waged war against a particular teacher they respected (then) who advised them to not place the Ustadh (alone) as a test for the people, but

that they should add "and others like him." This is how highly they regarded him.

But just less than six months later, when the same Ustadh they laid down as a test for the people disagreed with them on a matter, they tore him down to pieces, grossly disrespected him, and said a lot of bad things about him. In fact many of them would address him by his name without any title while he was more than 20 years older than most of them.

Loving a teacher of yours when he is upon goodness and leaving him when he leaves goodness is not blameworthy, but what is blameworthy is over-praising your teacher when you are with him, and then over-disparaging him when you turn against him too.

In the case of this Ustadh, it is one of two things.

Possibility 1: That their statement when they were with him was right and not extreme, meaning the Ustadh was truly worthy of being used as a test for the people, such that whoever goes against him is not upon Sunnah.

In that case, we will say, "Now that you guys have deserted him and turned against him and you dispraise him, then your statement should be used against you and you should be judged to be upon falsehood."

If they say, "he was a test then, but not anymore" we will say, "in that case, you are the ones judging who will be used to test the people and in reality you have placed yourselves even above the scholars. For the kingmaker who can change the king at anytime is in reality more powerful than the king. So are you worthy of being the ones to choose for the people who to be tested with?"

Possibility 2: "He was never worth being held as a measure to test the people with, and you went overboard due to your love for him"

In any of the cases, one would see that these brothers should not be taken as teachers or role models.

It is reported that Aslam said, " 'Umar ibn al-Khattab said, 'Do not let your love be a total infatuation. Do not let your anger be destruction.' I asked, 'How is that?' He replied, 'When you love,

you are infatuated like a child. When you hate, you desire destruction for your companion (the person you hate).""*

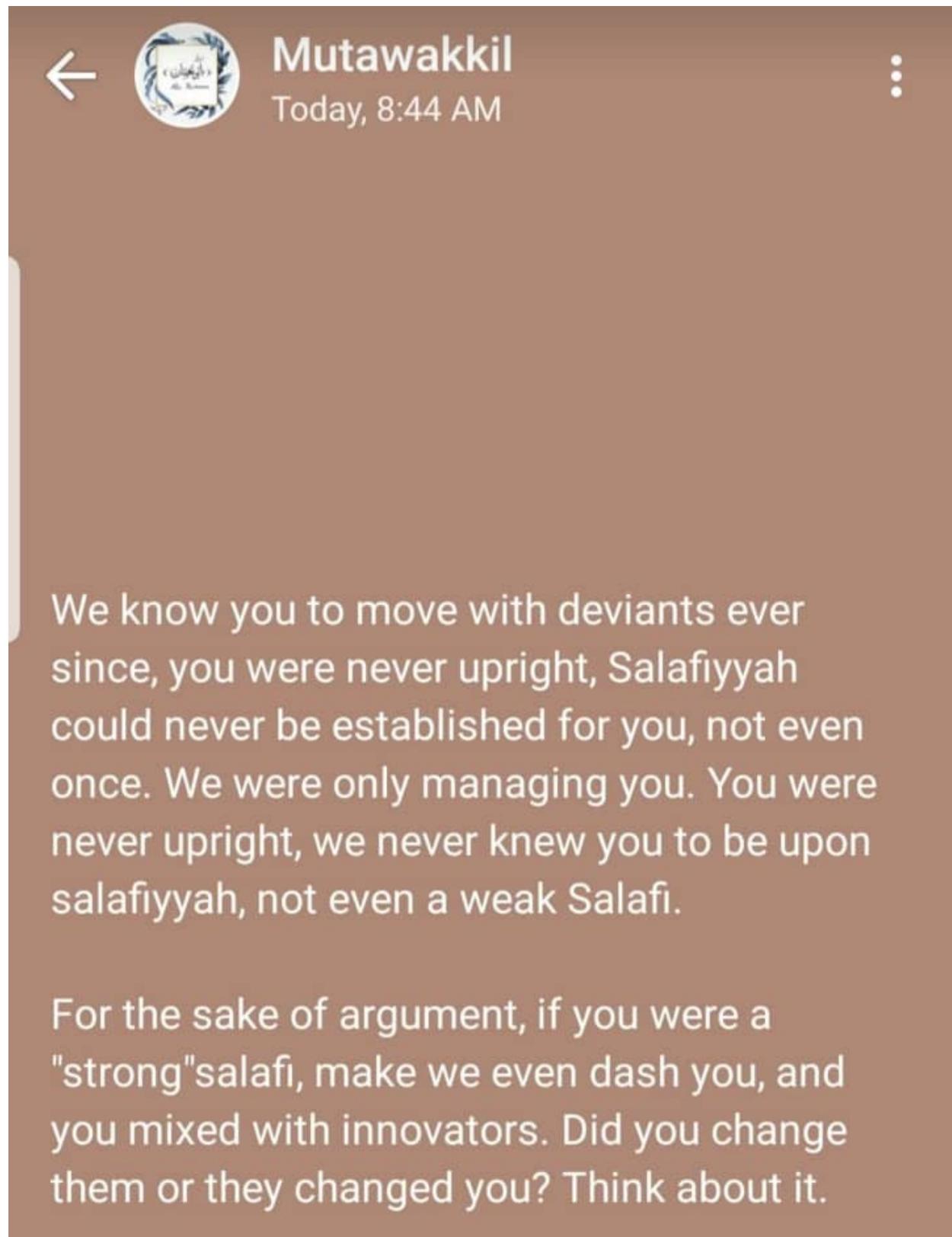
Al-Adab Al-Mufrad, 1322

Incident 2

Another incident that shows how they go beyond all boundaries in dispute is the statement one of them made about the 2023 Ameer of Unilorin.

The brother, Mutawakkil, made a claim that the Ameer had NEVER been upon salafiyyah, that salafiyyah and uprightness could NEVER be established for him, not even once.

(Screenshot below)



So these are the questions: while Sunnah could never be established for him, Abu Muhsinah and co started Arrisaalah with the Ameer as one of the 5 people in charge then.

While Sunnah could never be established for him and he was not upright, he was given Belaal institute (of Arrisaalah) to manage and teach the people the deen.

While Sunnah could never be established for him, he was made anchor of 9.15 Strangers Show where he discussed topics on the deen and many of you brothers shared him.

While Sunnah could never be established for him, you, Mutawakkil rejoiced when he was made Da'wah coordinator of the MSSN Unilorin (We were roommates and I remember).

It is one of two things, it is either

1. He was (at least) once upon salafiyyah, and you are simply a liar who goes beyond boundaries when disputing with people, and do not mind lying against them just to paint them in bad light.

Or

2. Truly, Sunnah could never be established for him, which means your people compromised and gave a non-upright person to talk to over 300 people every Sunday night, made him the one

in charge of a madrasah to teach the people, and rejoiced when a non-upright person was put in charge of da'wah in the University of Ilorin.

If it is the second, then tell us, did you also not fall into what you warn against people for today?

We have challenged them upon this statement before, and none of them came out to dissociate from the statement of the brother.

Again, you will see that they're not trustworthy and they go beyond boundaries in disputes. You cannot trust what they say when they warn against a person, since their enmity is most likely making them go overboard, and you cannot trust what they say when they praise since their love is most likely making them go overboard.

OUR ACCUSSATIONS AGAINST THE PRISTINE BROTHERS (4)

From the extremism, self-conceit, and partisanship of these brothers is that they regard some among them to have reached a level whereby the people can be tested with them.

So whoever says good about them is regarded to be upon goodness, and whoever says bad about them is regarded to be upon falsehood and a deviant.

Pieces of evidence for this abound, and it is not something they're expected to deny.

Notably, one of the brothers, Abu Turaab expressed publicly on his WhatsApp status about a year ago, that the people should be tested with Abu Anwar, Abu Kawathar, and Pristine Methodology, and whoever does not mention them with good is a deviant. (evidence in comments- below).

←  Abu turaab
Today, 8:01 PM

Lest i forget
Test the people nw with
Abu anwar
Ustadh lukman

and pristine
methodology group
If they mention them
well then such are
upright

If they say the opposite
Then they are not
upright and they are

A good brother then attempted to call Abu Anwar's attention to the post, asking him to correct Abu Turaab, but Abu Anwar responded with, "Is there anything wrong with it?" (I can show you this if you need it)

Apparently, Abu Anwar sees himself and Abu Kawthar to have reached a level where they could be used as tests for the people.

This is nothing but extremism, self-conceit and an act of hizbiyyah, partisanship. (Whoever belongs to our group is upon goodness, and whoever does not belong to our group is upon falsehood.)

I say to them: I dare you a thousand times, write to ANY of the major scholars you claim to follow, and tell them you use yourselves to test the people, that is there anything wrong with it?

It is a challenge, and I am certain that you can never take it up, and if you do, you will come back with nothing but severe insults and disgrace.

They may say: testing the people is established in Islam. We will respond, "yes, but who should we test the people with? Your likes? Never, may Allah forbid!"

We will bring the statement of Shaykh Ali al-Hudhayfi, one of the scholars they also claim to respect, to prove that not only are they extremists who wallow in a pool of exaggerated self-

importance, but that they do not really follow the scholars they claim to follow.

Shaykh Ali Al-Hudhayfi said (link in comments):

"Who is this kind of person that (the people) are tested with? It is the Aimmah (the imams) who have gotten to the level of being imams in knowledge of the deen."

[Note: Being referred to as an Imam in the deen is far higher than being referred to as an aalim, a shaykh, or even an 'allaamah. This is a title that has been reserved for the greatest of the great scholars. And that is why you will hear, IMAM Ahmad, IMAM Maalik and the likes...]

Shaikh Ali Alhudhayfi continues: "That is when we know that whoever speaks against them, then he is speaking against the way that they are calling to. That is when we know he is an innovator, an envious person.

Now, let's imagine someone speaking against Shaikh Ibn Baaz, we know immediately that he is either a suufi or Raafidhi. It is not possible for anyone who respects himself and respects his sense to speak against him. He is an Imam. Or someone who speaks against Shaykh Naasir Alalbaani."

So, ask them: has Abu Anwar reached the stage of being regarded as even a 'aalim (a knowledgeable person) not to talk of being regarded as an Imam in the deen?

This extreme and partisan statement was spread far and wide when the brother said it, and yet, till date, none of them has come out to say his claim that people should be tested with Abu Anwar and PM is wrong.

It is one of two things.

1. It is either they did not have knowledge of the kind of person the scholars agree that the people are to be tested with; In that case we say to you, "how do you feel comfortable following people who are so bold upon ignorance that they lay different foundations in the deen despite their ignorance?"

2. If they knew of the statements of the scholars and who should be used as test, yet they kept quiet upon this transgressing statement, then certainly, they are a people without ikhlaas (sincerity) and who cooperate upon sins as long as it venerates them. In any case, it is obvious that people like this are going to do nothing but to mislead you and take you farther from Allah, and they do not deserve that you pitch your tent with them.

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (5)

From the wrong methodologies of these brothers is their vileness, rudeness, and foul-mouthed speech.

You will see them calling people "dog, fool, waste-product, useless animal, maggot" and different derogatory names because "the salaf used to abuse innovators."

One of them famously reffered to Ustadh Oniwiridi as "waste product."

Some others reffered to a prof. in Ilorin (who, truly, I believe should be warned against) as Akuri (one with a dead brain.)

Some of them would often refer to Shaykh Qamaruddeen Yuunus as Kamaru (publicly).

They would often refer to scholars who are old enough to be their fathers by their names publicly - while understanding how disrespectful this is in our culture - all under the disguise of being harsh on innovators.

Also, they would often give people who disagree with them evil nicknames like, "Alabakaba (the one who gives evil advice), Abul-kadhaab (The father of lies), Gani Elepe (Gani, The curser) to refer to people who, sometimes are very old and respected in the society.

Firstly, if you ask them if the people they apply these things to have become innovators, a lot of times they would say "no, we did not declare him an innovator. Tell us where we declared him an innovator."

So why then are you applying the principles of an innovator to him?

Surprisingly, foul language is one of the their accusations against Shaikh Yahya. I say, "if he is truly guilty of it, then, in reality, you are more similar to him than the people you dubb "followers of Hajjuuri."

Secondly, is abusing the innovator for the laymen, who, if faced, may not even be able to explain the error of the innovator?

No! A thousand NO'S.

Abusing the innovator is for the major scholars whose words weigh a lot on the scale, and whose abuse will leave a mark in

the mind of people, not from laymen, or students of knowledge whose words carry no weight.

The abuse and insult is meant to be purposeful and useful, not thrown around loosely.

There are several pieces of evidence of them completely tearing down elderly people and using vile descriptions for them. This is a day-to-day affair which, whoever knows them well, knows them with.

Evidence Against Such Behaviour

Evidence 1

Shaykh Rabee was asked, "Can we abuse the one whom the scholars have abused?"

He said, "Abuse? No, no abuse. But if he is declared an innovator and you are in need of explaining his situation to advise people, then explain it.

You should say, "so so and so, is an innovator. So so and so has so so and so (innovation that he does.) May Allah bless you.

But as for insults, then no. Insult, no! No, do not insult. If he (the scholar) insults him (the innovator) then you, do not insult him. If he rules on him with a statement that is true, then it is upon you to explain to the people so that they can be wary of him (the innovator) and be free from his harm, but as for insults, then no, it brings no benefit." (comments)

<https://youtu.be/4i3YobjP2rk?si=nT8xR6VAA0YNssSI>

<https://youtu.be/MsX0K9hyRXQ?si=u9778w-iUBnS9tJw>

Evidence 2:

The noble Shaykh, Abdul Muhsin Alabbad, one of the teachers of Shaykh Rabee, was asked a similar question, "Can we make jest of and insult innovators?"

And he responded, "saying ugly words is not good, it is only permissible that he explains their situation until people are wary of them. But as for saying bad, foul, ugly words, then this is not good." (link in comments)

Evidence 3

Shaykh Zayd Almadkhali was also asked a similar question, and he said, "we do not need to curse them, this does not solve any problem.

Rather (what you should do) is explanation of the error they're upon; a knowledge-based explanation, and warning against their innovation so that the people do not fall into their innovation and get destroyed.

(But) he should not insult them, nor should he abuse them, but explanation of what they are upon"

So, judge for yourself, are they truly following the kibaar like they claim? No!

Rather, what they do is to bring a statement from the statements of the salaf, and decieve their gullible followers into applying it in every situation without asking for guidelines from the scholars.

They claim to follow the major scholars, and here are the major scholars warning against foul language.

Surprisingly, these brothers, I have never seen them cautioning against bad manners or insults, and they leave the laymen who are from their followers to insult and abuse.

Not just that, but infact, some of them wage war against those people who tell them to "leave insults" and explain the reality of innovators.

Ask them for a single scholar who asked laymen and students of knowledge to go about cursing and insulting innovators (and sometimes even people who are not innovators yet) .

So where is the supposed followership of the kibaar? This is nothing but lies.

It can be seen from the statements of these scholars that what they all want is ACTUAL SUBSTANTIAL explanations, not posting on WhatsApp statuses that "Ah, wallahi, shaykh xyz is stupid. Shaykh ABC is a fool." Explain what made him a fool and leave the people to see the foolishness.

But does this mean that insulting the innovator is not part of the Deen? No. It certainly is a part.

But it is to be done by respected scholars who can weigh the need and benefit, and to be done against unrepentant innovators.

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (6)

Their belief that "the agreement of the three scholars" is like Ijmaa (consensus of the scholars).

In December 2021, some three sisters in the UK tried to organize a health talk for Muslim sisters in Nigeria. These sisters were by no means to be considered students of knowledge then, since they didn't even possess the most basic tool a student of knowledge must have: good understanding of Arabiyyah.

One of the sisters wrote publicly: "My sister and I along with one of our friends who is a medical student decided to host a female health talk. The reason for this was because we felt there was not enough awareness in the Muslim community; most of the talks we have come across regarding these topics are usually done by kuffar who lack hayaa in their speech. Which is why we decided to host a class by Muslim women for Muslim women. Where we invite experts to discuss feminine issues without being vulgar."

When news of this event started to gain traction, the Pristine brothers stood up, and one of their leaders, Abul-abbaas

Abdulkabir Ibn Ibrahim, wrote, "I was informed that the two sisters are not with the kibaar on the issue of Yahya Al-Hajooriy. Therefore, it's better to leave such group. Na'am, it's not an issue of religion they are talking about there but they put it with the title "Muslim sisters" so there is some connection with the deen".

When he warned against this health talk because the sisters "were not with the kibaar", one of the sisters responded.

In her statement, she wrote, "His second claim here is regarding our stance on Al Hajoori. My sister and I are neutral regarding Yahya Al Hajoori. This is because we are not knowledgeable enough to dabble into such affairs, we held on to this mawqif after listening to the advice given by Shaykh Fawzan to some brothers from Morocco when they asked him about this fitna ((and he asked them to leave the affair). Here is the link: (See in comments).

"I am sure we would all agree Shaykh Fawzan is one of the kibaar ul Ulaamah of our time. If our mawqif on an individual stemmed from his advice, how can it be said that we do not stand with the kibaar?"

You would think that after declaring their ignorance and neutrality on the matter, these Pristine brothers would let them be, but no, Abul-abbaas responded.

In his response to the sister, Abul-abbaas wrote, "you, for example, are a medical doctor. Would it be from justice to ask you questions regarding Engineering? What would you tell me? This is the same response Shaykh Fawzaan gave those that came to ask him questions in what is not his field, jarh wa ta'deel.

"The Messenger of Allaah mentioned that, 'Allaah has saved my ummah from agreeing upon misguidance" the scholars have mentioned that it is not every Tom, Dick and Harry the Messenger of Allaah is referring to their consensus as being infallible. Rather he is talking about the Scholars that specialize in a particular field.

"That is, when scholars of fiqh, for instance agree on an issue, then Allaah would've saved them from agreeing upon misguidance. When the scholars of Usul agree upon an issue, then it's safe from being misguidance. In the same way when the scholars of jarh wa ta'deel agree upon the misguidance of an individual then no doubt, that agreement is free from errors.

"The Scholars of jarh wa ta'deel are usually few in numbers in every time and era, in our time the major scholars of jarh wa ta'deel are Shaykh Rabee, Shaykh Ubayd and Shay Abdullaah Al-Bukhaariy. All these individuals agree upon the misguidance of Yahya Al-Hajooriy. So it is unjust to ask Shaykh Fawzaan a question you should ask the individuals I have mentioned. So holding to this is a blatant error."

Now, Our Questions To Abulabbaas:

1. You said "the scholars" said that when specialists agree on a particular issue, then we have been saved from misguidance (i.e it will be regarded as ijmaa).

Can you benefit us with where "the scholars" mentioned "specialists" in the explanation of ijmaa? Where they said once specialists in a field agree, then it is regarded as ijmaa (consensus)?

Note: if you want to claim that you did not state ijmaa, then we will say, "The agreement of a number of scholars does not ascertain that we are saved from misguidance; unless it is

ijmaa." So your statement that "we have been saved from misguidance" means you are referring to ijmaa.

Question 2.

You also said, "That is, when scholars of fiqh, for instance agree on an issue, then Allaah would've saved them from agreeing upon misguidance."

Our question to you is this, "If the scholars of Fiqh agree on an issue regarding solaah and Shaykh Al-Albaani, Shaykh Abdulmuhsin and Shaykh Rabee (who all specialize in hadith) disagree, then, according to your principle, there is already ijmaa on the matter, and nobody must proclaim the opinion of these three scholars? By now, you must have seen where you are driving yourself to.

Question 3.

You said, "the Scholars of jarh wa ta'deel are usually few in numbers in every time and era, in our time the major scholars of jarh wa ta'deel are Shaykh Rabee, Shaykh Ubayd and Shaykh Abdullaah Al-Bukhaariy. All these individuals agree upon the misguidance of Yahya Al-Hajooriy."

Our question is: who among the senior scholars declared the three mashaayikh you mentioned as "the (only) major scholars" of jarh and Ta'deel in our time, such that you consider their agreement to be synonymous to the ijmaa of the believers?

Note: you cannot tell us you meant them and others, because you did not say, "Among the major scholars are..", rather, you said, "The major scholars are..". (i.e there are no other major scholars whose opinions can be weighed when those three agree).

Question 4:

Do you mean that now that Shaykh Ubayd is dead (May Allah have mercy on him), once Shaykh Rabee and Shaykh Abdullah Albukhaari agree on an individual, then it is as if there is ijmaa, since they are the only major scholars of jarh wa Ta'deel left?

We dare you to send a question to any of the SENIOR scholars that some students say that the agreement of Shaykh Rabee, Shaykh Ubayd, and Shaykh Al-bukhari is the agreement of the specialists of jarh and ta'deel, and the agreement of specialists is the agreement of the believers. You dare not do it, because you know for a certainty that you innovated these opinions for yourself.

Question 5:

On what basis did you consider those three scholars "the specialists" in Jarh and Ta'deel? What criteria did you use that disqualified Shaykh Fawzaan?

If you say it is because they specialize in hadith, we will say, "Shaykh Abdulmuhsin Alabbaad and Shaykh Al-ityoopi (who, according to what I saw, recommended Al-Hajjoori till his death) also specializes in hadith, so how come they did not make your list?"

And how come Shaykh Ubayd who specialized in Fiqh, qualified as a specialist in jarh and ta'deel while Shaykh Fawzaan failed your test?

And in fact, matters of tabdee and ta'deel today do not have to do with hadith, but with i'tiqaad (creed). So, scholars of aqeedah should even be more deserving of being the "specialists".

We all know the reality, that you are the ones who came up with these principles by yourselves and the major scholars are free from them.

We know the likely basis upon which you based your test for "scholars of jarh wa Ta'deel" but you dare not say it publicly. It is most likely the feeling that these three scholars are abreast of current happenings and matters of manhaj while you feel the likes of Shaykh Fawzaan are not.

It is because of people like you that Shaykh Rabee said, when he was asked that,

Q: Some youths categorize the salafi scholars into: the scholars of the shari'a and scholars of the manhaj. Is this categorization ?

A: This (categorization) is an error –may Allah bless you–; but from the perspective of a person (knowing or) teaching the shari'a¹, he might excel in the field of the manhaj if he devotes his attention to it and whatever opposes it and its opposers. Also, other than him from the scholars can also have some knowledge about it but we do not submit to this expert in everything he says especially when other than him (from the scholars) opposes him. May Allah bless you.

Leave off this categorization. This categorization is a foundation innovated by the people of innovation. They divided the scholars into: Fuqaāhu l Wāqi' (scholars who knows current political affairs) and other than them. This new categorization is (now) existing in the midst of the salafis and it is not appropriate.

Those who invented it intended to despoil Ibn Bāz and other present scholars with it. They claim: “they (i.e those scholars) do not understand the reality (of current political affairs)”. So whenever those scholars speak about important incidences and current problems that generally affect the muslims, they say: “No! By Allah! The scholars do not know the reality (الواقع)”.

This is a very dangerous despoilation of the scholars in the most dangerous of fields. They do so to deceive the people into thinking that this field is theirs (to the exclusion of those scholars).»End of quote.

Source: الحث على المودة و الائتلاف

We dare you to message any of the senior scholars and say, "a student if knowledge said that matters of individual's uprightness should not be asked from Shaykh Fawzaan, but

should only be asked from the three Mashaayikh. You know, and we know, that you will get nothing but very severe reprimanding for this.

The reality about ijmaa is that it is meant to show that as much as the thoughts and understanding of scholars of sunnah often differ, all of them still agreed on a particular issue, therefore it will be clearly free from misguidance.

But for someone to come up and try to subtly claim that the agreement of three scholars is tantamount to the ijmaa of the believers is nothing but an innovated principle.

The beauty of ijmaa is in the combination of scholars of varying schools of thought, patience level, and other attributes, such that if they all agree despite their different backgrounds, it will be proof that the matter is a very very clear one.

But if you consider the three scholars you have chosen, you will see that the agreement of these three scholars defeats the purpose of ijmaa.

The three of them have almost never differed on their ruling on any individual. So, your claim is that the Ummah of the Prophet have agreed on the rulings on every individual since the 2000's? How blessed we are to have come in this era that is even better than the times of the salaf when they used to differ on individuals! If only your principles were not innovated!

To the masses, I say, "as harmless as this may sound to you, their aim is very clear: they wish to establish that whoever goes against those three scholars has gone against the jama'ah and is therefore an innovator. And this principle is nothing but an innovated principle which the scholars of the ummah are free from. And it is their way to frequently come up with principles that no scholar before them has ever laid down just to attack their opponents."

Will you then put your deen in their hands?

Bonus Point On The Pristine Brothers

Verily, a lot of the Pristine brothers peddle fake news and make wrong assumptions and lie against people.

When I made accusation 2 against them, one of the brothers, Ibrahim Abdul-Baki, came under the post to disgrace himself and expose his people.

He wrote: "Lastly, regarding your points that brothers force laymen to have opinions on Fitnah that arise in the salafi world, I have no doubt you have lied. If not, brothers organise street Daw'ah, go for prison visitation, why haven't been report from these places that brothers ask laymen about the stance. Brothers organise daily duroos at masaajid in front of laymen yet there is no report of such.

What is rather apparent from the screenshot you uploaded is that the said person is not a layman as you claim rather you put all sort of narratives to justify your points."

He brought two things here to accuse me of being a liar.

1. He said it is a lie that they force laymen to have opinions in fitnah. Alhamdulillah that this has been cleared, and Abdul-baki Ibrahim has been proven to be a liar by my last post (accusation 6) where Abul-abbaas was forcing sisters who were from the awaam to have a stance on Shaykh Hajjoori and saying they cannot remain neutral or say they do not want to delve into the fitnah.

Alhamdulillah also, that I only remembered this after Abdul-baki had agreed that it was a wrong thing to force the laymen. Now that he has seen his leaders do it, we will patiently await his tawbah.

If I hadn't remembered this incident of Abul-Abbaas forcing the sisters not to be silent or neutral, an innocent person might have seen the denial of Abdul-baki and think that perhaps they are being accused unjustly.

You have seen for yourself now that whatever denial they bring could be based upon a lie.

2. He also said I lied that the sister in the screenshot I took is a layperson because she knew about Abdurrahman Al-adnani and read clarifications.

Imagine! he reached all these conclusions from a single screenshot which he knew nothing about its genesis.

So I mentioned to him that the sister, walhamdulillah, is now one of them. I asked him to question her if she knew about Abdurrahman Al'adani or had the wherewithal to read the any clarification then.

When Abdul-baki Ibrahim realized that she was clearly from the awaam and his claim was wrong, instead of him to accept that he accused me falsely, he said, "You attach a screenshot as your supposed exhibit/proof. Innit? You didn't post the whole discussion and at what point did you make a distinction that the the screenshot is different from the post So of course my inference will be about it."

Imagine the effontery! He made a wrong assumption, and based his jarh of me (called me a liar) on his wrong assumption, when his reality was exposed, he said "why didn't you post the whole conversation?"

No, you should have asked for my whole chat history so that you can make right inferenes.

By Allah, this is not the first time they would do that. It is part of things they do frequently: they lie and deny principles they use when the irrationality of it is made apparent. Did he not deny that their leaders force people to not be silent or be neutral? Can you see for yourself now??

They make inferences based on ظن and start to spread it. This is not the first time, I repeat.

In 2021, one of them Abu Turaab claimed he heard us (I and two former Ameers of the MSSN) badmouthing Shaykh Abdullah Albukhaari. When we heard this, we immediately called him and he said, "on so so day, you all were in the MSSN lodge (in a private room used by the Ameer) and I was outside beside the window washing, so I heard one of you say, "This is Abdullah Al-bukhaari o. And if they are asked who they follow, they will say Abdullah Albukhaari."

Abu Turaab erroneously assumed we were disparaging the Shaykh and claiming he wasn't worthy of being followed. In reality, we were reading a book of Shaykh Abdullah together or listening to his tape, and he said something that went against their principle, so we said that statement. But he peddled this

false information around until we apprehended him. (Alhamdulillah, he repented.)

One of them also swore publicly that he heard me speak against Abu Hakeem Bilal Davies. I later clarified that I had never listened to Abu Hakeem or read anything from him, I only hear his name. In reality, I spoke against a part of Abu Iyaadh's book where he wrongly (and against strong warning from Shaykh Fawzaan against such acts) cut and merged some statements of the Shaykh and said, "Shaykh Fawzaan warned against so and so."

When I clarified that I did not speak against Abu Hakeem, the brother went mute and did not challenge the statement nor did he repent.

Abu Muhsinah also wrongly wrote in one pdf that I said unbecoming statements about Shaykh Arafaat. When I challenged him, he said he was told by Abu Huud Mubarak Abdul-razaq, I called Abu Huud immediately and he started denying it, saying it was not me anymore, but it was a former Ameer. That Abu Muhsinah heard him wrong.

If I had not challenged it or seen it, they would have left it there.

One of them also erroneously attributed a brother to a particular madrasah in Tanke while the brother had never been to the madrasah. He only did this because he had friends who went there.

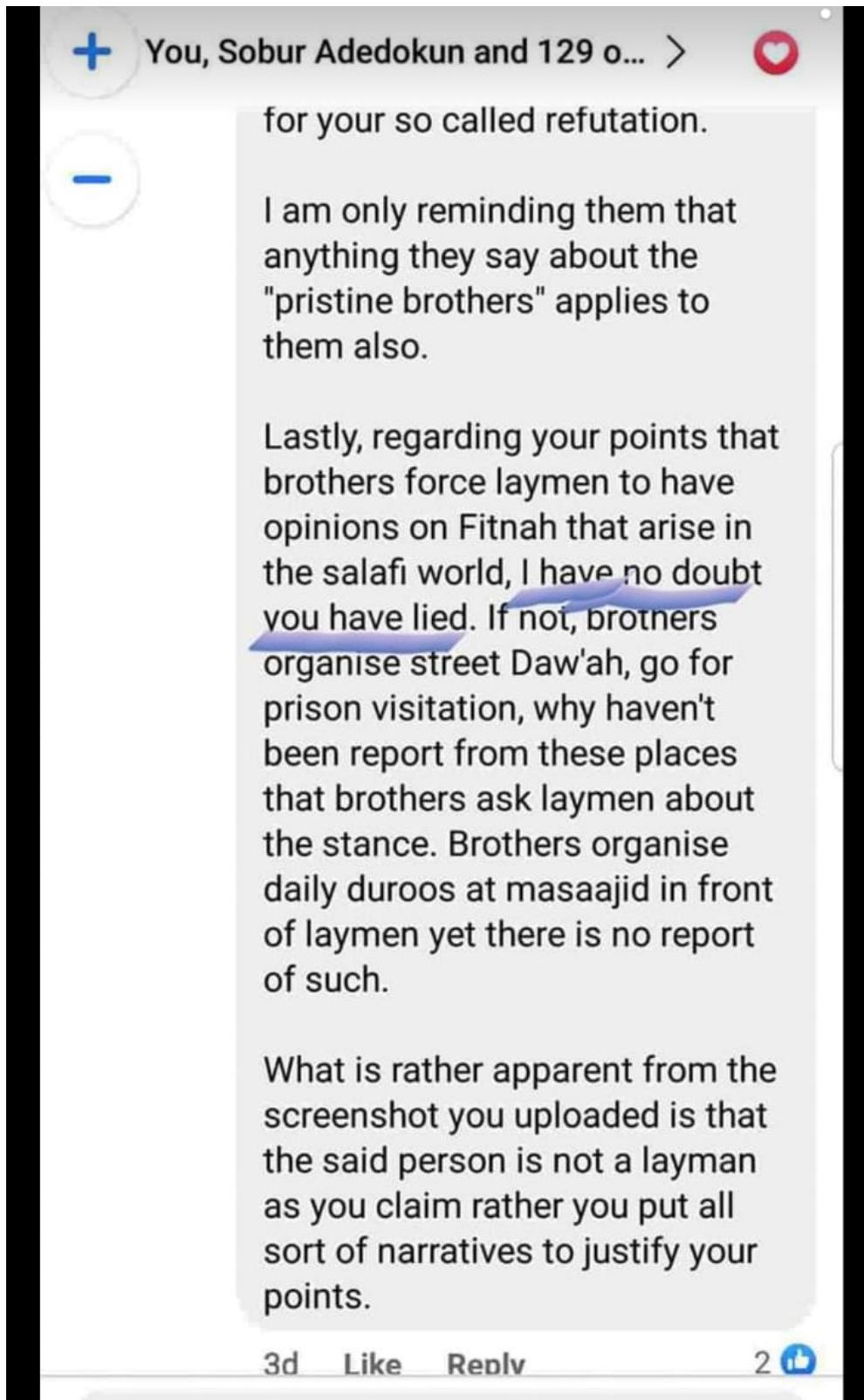
One of them, Mudathir Zakariyyah, also started spreading some things about the 2023 Ameer until he was approached. He would later do well and apologize to the ameer though.

And there are many more wrong accusations that are based on mere guesses and uncertainty that they spread around about people. Many times, when they are challenged though, they repent.

But with what Abdul-baki Ibrahim did, I am beginning to see, that perhaps, they have gotten even worse now and are ready to defend themselves upon clear lies and wrong accusations.

The reason I cited these stories is so that you will be careful and not gullibly believe anything they say about anyone until you verify! And do not gullibly believe if they swear by Allah that they do not use a principle. We have seen clear cases where they use a principle (as I showed in accusation 6) and they deny it in

public (as Abdul-baki Ibrahim did in a comment under accusation 2)



ALLAH HAS HUMILIATED THE PRISTINE BROTHERS AGAIN

Just yesterday morning, I wrote about them lying, spreading unverified information and hearsays, and accusing people based on that.

By night, Allah vindicated my claim against them again.

Yesternight, around 10pm, these brothers started what they do best again: spreading fake, unverified news and assassinating the characters of people based on that.

One of them, Ma'ruuf Abu Hikmah saw a flyer that had my name alongside another brother's name. The name coincided with the name of a popular brother here on Facebook.

Immediately, without verifying, Abu Hikmah wrote, "You may have come across the flier of a programme with Lan Rey Hasan alongside a known promoter of the amalgamators as speakers. In fact, this person is someone that Lan Rey Hasan knows well and despises for his misguidance — or maybe he used to. Now, we see both of them together on a da'wah platform..."

1. This was a clear lie. These brothers ASSUMED that it was the particular brother who was popular on FB, and started attacking based on that, but in reality, it was not him. It was an entirely different brother with the same name.

The brother they have wrongly called a known promoter of amalgamators (referring to people who want to amalgamate between the sunnis and ikhwaanis) has nothing to do with amalgamation. He is a medical student in a faraway place and is not in anyway connected to what they linked him to.

His crime is that he shared a name with someone they knew and he fell into the hands of peddlers of lies and unverified information.

They hauled insults, made judgements, and spread accusations based on this wrong assumption of theirs.

1. They lied that he is an amalgamator.
2. They lied that I despise him.
3. They lied that I am doing da'wah with a known promoter of amalgamators.

4. They accused the brother of free-mixing with women and posting Man-u Chelsea.

They slandered me, and slandered an innocent brother unjustly just because they wanted to score a cheap point. This is their reality: they are always willing to rush to attack people without verifying.

I started warning against them just 7 days ago and despite saying very little, Allah has exposed how much of a liar they are.

Dear brother and sister, by Allah, these things are not coincidental. They are signs Allah wants to disgrace them publicly and let you see their reality as not being trustworthy, as going overboard when accusing their opponents, as spreading unverified accusations against people.

This shows their desperation to hold on to something too. We have accused them with very clear points, but rather than address those points, they chose to start looking for the accuser's faults up to the extent of fabricating things.

They were plotting, waiting for me to make a mistake, rather than focusing on the accusations against them, and Allah now turned their plots against them.

...فانظر كيف كان عاقبة مكرهم

Even if I were truly a deviant, even if I were an innovator, I have listed points against you and came with statements of the scholars you trust. Would it not be a duty upon you to clarify?

Dear Pristine brothers, take your time to think. Ponder on your actions and see if truly you were sincere in reading the accusations against you and if you were sincere in writing what you wrote yesterday.

To the masses inclining towards them, how do you feel comfortable with people who have left almost all the accusations and said nothing about them, but in the space of 3 or so days have committed 2 great blunders that show that they are not trustworthy? Lying to assassinate people's characters.

If they can lie twice, against me, and deny their principle in public, how can you be sure all the things they tell you about so so and so is actually true?

All of these things are becoming clear to you simply because I have a platform to explain myself. A lot of times, they accuse many people unjustly, and the people do not have the platforms to explain themselves.

Will you be pleased that all of your deed goes to someone else on the day of Qiyaamah because you joined a group of liars and false news peddlers who accuse people wrongly?

Also, do not be deceived by "Shaykh Abdullah is with us". We have caught them red-handed lying and spreading fake, unverified news. We have caught them denying the principles they used openly when the stupidity of it became obvious, so obviously, it will not be surprising if they lie to those scholars about the principles they use too.

2. In reality, I have no personal affiliation with the organizer of the program. He is a good brother who told me he has a group and would like me to speak to his people. I often take the opportunity of talking about productivity to expose people who have been intoxicated by western books to concepts like "Faqr, Shukr" and all so I accepted. I even had no idea that there were other speakers.

3. One of them levelled an allegation of tabarruj or females speaking. It was clear on the flyer that the session was for females only. So what is your problem with that? Was it not you, Abdulazeez Hasan that used to announce Sisters' Circle programs in Unilorin? Was it not you who would publicly announce the name of the sister? Did you not use to share the Sisters Circle flyers as the PRO?

How come it has suddenly become tabarruj because it came from your opponent? Wallah, you need to question your sincerity.

Finally, I will wait to see if these brothers announce their repentance based on this slander. If they do, I hope they now face the real allegations. But by then, you would have at least seen that we did not lie against them.

If they do not announce their repentance, those who wrote it, and those who shared it, I ask Allah to increase them in disgrace and tear down their honor. When Abdul-baki Ibrahim lied and did not repent, Allah rewarded with even more disgrace. If you also fail to repent, I ask Allah to treat you with the same.

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (7)

From the blameworthy traits in them also is their lack of patience with those who are not upon their beliefs, whether from among the laymen or from the students of knowledge, or from the scholars.

These brothers claim to be followers of the Kibaar and they would always praise the noble Shaykh Rabee Al-madkhali for being patient with so and so for 10 years before warning against him, and being patient with so and so for 15 years before warning against him, but we do not see them embody that same teaching.

We do not say that they must wait 10 years before warning against anyone who truly deviates, but at least we should be able to see those they have been patient with.

These brothers started their da'wah in 2019-2020, and by 2022, (Within 2-3 years) they had warned against every single scholar in South-West Nigeria without an exception.

Among the tens and tens of scholars in Yoruba land, even if they had all deviated, was there not a single one of them that deserved some patience as you claim Shaykh Rabe'e was patient with Shaykh Halabi for close to 10 years?

Are these scholars who have no replacement to teach the people Tawhiid and the Sunnah in their local languages, are they not more needed in Nigeria than Shaykh Halabi was needed amongst Arabs who had several other options?

Are there not amongst these scholars those you consider to have done something less grievous than Shaykh Halabi?

How come then, that you did not find any single one of these scholars to give an excuse or to be patient with, such that within 3 years, the only "scholars" left within the whole of Nigeria are Abu Anwar, Abu Kawthar and a handful of Northern brothers who agree with your innovated principles?

Is that true followership of Shaykh Rabe'e and the major scholars? You claim you abandoned all the local scholars because they relate with innovators and this and that,

Shaykh Ubayd says,

"The one who is a salafi, but he sees that there is an opportunity of explaining the truth in mixing with these people, like some scholars do - may Allah rectify us and them - in visiting some of the misguided organizations with the claim of saying the truth to them from their own pulpits.

"This one, in my view, is not the best, we will be harsh on them privately, but we will not leave such (scholar) as long as they are with us (the people of Sunnah) making us stronger, and helping us and they do not increase those ones in power, but because of some certain things, they accepted the invitation of those innovators and did lectures in their gatherings or programmes, in this category we know many sound salafi scholars who understand the manhaj, even though, personally I think this is not the best."

End Quote

جناية التميع ص. ١٧

Is this how you have related with the scholars?

Among Students of Knowledge

Their impatience does not stop at the scholars, rather it extends to the students of knowledge. They consider that once they speak to the student of knowledge, he either accepts and shows immediate change and dissociation from what they warn him against or he should be boycotted.

One of them, Abu Muqbil Abdusaalam, came to meet me about a year ago. He said he noticed I walk with and smile with a particular brother and that brother attends the madrasah of so so so among the deviants.

I said to him, "Firstly, I and this brother, our bond goes beyond just meeting at the masjid, we are second-generation family friends so I have to be careful with how I handle the situation to not cause more harm than benefit.

Secondly, I told him, that the brother was already improving and that I was talking to him and we were reading books of manhaj together and he was benefitting. Since he was a student of knowledge, it was not possible to just tell him, "stop going to this place." what was better was to sit with him and go through the statements of scholars together.

The brother Abu Muqbil insisted that it was taking too long, and that during the process of inviting him to the truth, I was not supposed to be seen with him continually or smile around at him. I asked him if he thought the brother was already an innovator, and he could not affirm that he considered him an innovator, but he wanted me to deal with him like an innovator.

I insisted that I considered the brother to be a person of Sunnah who misunderstood some things and has not been exposed to some of the books of the scholars on issues relating to dealing with manhaj, and that I believed that being patient and studying with him was the more beneficial method of calling him to the truth, but the brother, Abu Muqbil, would eventually stop saying the tasleem to me after that.

This is just one of several, several, examples. Now, let us look at the statement of Shaykh Rabee and see if they are applying it.

Shaykh Rabee' said while advising some African brothers, "I say to you, o brothers, the one who makes a mistake, it is not right that we drop him or destroy him, rather we correct him with softness and wisdom, and we correct him with love and all other good characters until he returns.

But if some weaknesses remain in him, we do not rush (in giving judgement over him) and if not, no one will be left, no one! (And this is now true about the brothers, as there is no single scholar of Sunnah in the whole of Southwest that they have not talked against)

So some people now, they hunt all the salafis until they got to the scholars, and they called all the scholars *mumayyi'oon* (deviants who water down the sunnah)

And now, there is not a single scholar left except that they have spoken against him, and this is the way of the *ikhwaanis* and people of innovation.

So stay away from this bad trait."

Then he continues,

"And I know that you are not infallible and the scholars are not infallible, we could all make mistakes.

Except if it reaches the level of (becoming or defending) a shiite or a mu'tazilite or a jahmite or one of those founded sects (like the ikhwaanis) then this (kind of scholar) is the one who is cast away. [So, no, this does not encompass the likes of Shaykh Imran Eleha, some of the profs and Drs, or some of the brothers in Lagos known generally for defending innovated sects]

But for the salafi(person of sunnah) who supports the salafis and hates the sects and hates innovations and its people, and other than that from the signs of his good methodology.

If such a person then shows some weakness regarding some affairs, such a person, we would be gentle with him, and we will not leave him, but we will advise him and be patient with him and rectify him.

However, to say that whoever makes a mistake is destroyed, then no one will be left! So, you will see those ones, when they finished from the young people, they moved on to the scholars, and started disparaging them. This is the way of the ikhwaanis."

End quote.

الحث على المودة و الإئتلاف، ص ٤٨

Among Laymen

There are countless, countless stories among ignorant brothers and sisters that they have boycotted and stopped talking to simply because they called them a couple of times and the person did not heed their call immediately.

Very recently, a sister innocently started attending their Madrasah then stopped when she heard some things about them. When one of them messaged her and asked her to return to the madrasah, the sister said she had "personal issues" and would not want to return to the madrasah.

The one that messaged would eventually go on to her status to "drag" the sister for being insincere and upon falsehood.

Many times they have stopped giving tasleem to people they warn to desist from attending the MSSN madrasah but do not desist immediately.

One of them blocked a sister after she invited her to their conference and the sister politely refused without even giving a reason. This is a sister who knows next to nothing about Salafiyyah.

There are several, several stories on this that I do not consider necessary to cite unless they deny that they do this.

Shaykh Ubayd Aljaabiree said, while advising people in Algeria, "The salafis amongst you are like strands of hair on a black clothe (invisible), the laymen are not with you, the special ones (knowledgeable ones) are not with you, you are the minority.

[Some Unclear words] ..."can be counted with fingers

So explain Tawheed to the people, explain the Sunnah to the people, explain the laws of Allah to them, until the people gather unto you and you have power and authority.

So do not be in a haste about matters, you, hajr (abandoning people) is impossible where you are, [unclear words, sounds like, 'you are not in Saudi Arabia']

Questioner: "We are in Algeria"

Shaykh: "I know, you are in a country where the people of innovation are much more than you, so think about that, and be careful."

Compare the statements of these scholars they claim to be following to what they do, are they really following those scholars?

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (8)

From their beliefs is that if a person known upon sunnah is accused by another person of Sunnah, especially one that is more knowledgeable, then we **MUST NOT** listen to the accused if he tries to explain himself ‘

According to this principle, if your Ustadh, whom you have always known upon Sunnah is accused today by another respected scholar, and then your ustadh holds a lecture to explain himself, you must not attend, and you must say, "Shaykh so so has explained that you're misguided, and so we can not listen to you. If the Shaykh changes his stance on you, we will."

Does that make any sense to you? This is the reality of what they preach to their followers. So a lot of them start to boycott and avoid their old teachers and not listen to any form of explanations.

They go to a person and say, "your teacher, so so so is a follower of this and that deviant. But don't go and ask him about it, and don't listen to any clarification he does. Just accept it as we have said."

They may want to deny this because of how ridiculous it sounds, but just three days ago, they still brought out "evidence" to support this principle of theirs in an article written by the brother, Abdullah Abu Hafsoh.

Also, the brother, Shamsuddeen Adebayo, Abu Ubaydah, he told a brother in Unilorin that the Ameer of the MSSN was a follower of so and so deviant. So the brother said he would ask the Ameer to clarify himself but he said Abu Ubaydah told him not to go to the Ameer for any clarification as he would only bring "doubts".

These are not the only instances. Many of them who were my students suddenly stopped attending classes because I listened to a scholar who was accused, and after listening, chose to be neutral on the matter.

Double Standards

Surprisingly, some months ago, they were accused by Abu Abdirrahman, a brother whom they all agreed was trusted up to that point; so trusted that they were on his groups where he gave lectures and sent his writings.

When he warned against 5 of their leaders through a jarh mufassar (a detailed accusation) that listed 15 things against them, they immediately left his group, with most of them not even listening to those accusations.

Why did they not use the principle and say, "Abu Abdirrahman is trusted amongst us, and he has accused our leaders and listed reasons. So we must accept it and not go back to them to ask them no matter what they say."

But surprisingly, when their leaders were the ones on the receiving end, they bottled their principle and turned on the accuser, calling him all sorts of names.

It will be clear to you by now that they have traits of hizbiyyah (partisanship) in them. So when their teachers are accused (even by someone they trust) they do not say: "we will wait till he changes his stance on our teachers and we will not listen to any clarification."

But when others are accused, the principle comes back.

Another?

MANY of those who know these brothers and are speaking against them in our locality are more truthful than them. Yes “many” not “all”.

Why did you not apply your faulty understanding and innovated principle of not accepting clarification when Abu Hikmah Maarūf wrongly accused some brothers yesterday? Why did you not say, "we will maintain our accusations and not listen to Lanre Hasan?"

You clearly saw that shame was underway and shelved your principle!

The Reality of The Principle

Yes, this principle of not listening to the other side has a basis when we talk of people who are basically innovators, and were never from the people of sunnah.

But if you find someone who was known to be upon sunnah, he is then accused of some things, and tries to clarify himself, would it still be wrong for anyone to listen?

Case 1: If you're a layman, or a near layman student of knowledge, and the accused is not known to you, then it is upon you to accept the criticism of the one you know (if it is done with meaningful evidence) and keep yourself safe.

But know that a layman is not expected to go about causing trouble or refuting. And if also you meet another layperson like you who has yet to dissociate from the criticized Shaykh, it is not right for you to call the person misguided or a deviant.

Case 2: If the accused person is your teacher that you know upon uprightness, and he holds a lecture to clarify himself, there is nothing wrong in going to listen to him with sincerity and readiness to dissociate from him if the truth is not with him (in matters worth dissociation). If after listening to him, you are still convinced about the criticism, then you must dissociate from him.

Case 3: If you're a student of knowledge who, for some reason, needs to teach the people about the reality of the accused, then it is not wrong that you listen to him as well to be sure of his defense.

But these brothers make it completely impermissible to listen to other side except when they are the accused, then they start crying about "justice" and "confirming" news that you hear.

What do the MAJOR scholars say about it?

Evidence 1

قال شيخ الإسلام ابن تيمية رحمه الله:

Shayku l Islam ibn Taymiyyah rahimahuLLah said:

"If a teacher or scholar commands the boycotting of an individual or commands disgracing him (wasting his honour) or commands staying away from him and such affairs, this would be looked at critically.

If truly that individual has fallen into a sin from the Shari'a's perspective, he would then only be punished with the recompense that fits his crime without any addition. If what appears is that he really has not committed a sin from the Shari'a's perspective, then it would never be permissible to

punish that person with anything (just) for the sake of the teacher or other than him."

(مجموع الفتاوى (ج 28/ص15)

Majmū' l Fatāwah (V 28/P 15)

Evidence 2:

Shayk Rabee' bn Haadiy 'Umayr Al-Madkhaliy -may Allah preserve him upon goodness- said:

"I am asking you (oh Fālih!): Indeed some professors in Universities and students of knowledge in Universities and authors of books (from people of knowledge) have fanatically supported and defended Abul Hasan (Al-Māribiy).

Is your role then supposed to be: calling them (i.e the callers and scholars, some of which have Ph.D in Islamic fields) to read critically the words of the scholars (who disparaged) Abul-Hasan and the speech of Abul Hasan himself; thereafter, they should judge with the Qurān and Sunnah?

Or your role is supposed to be: calling them to blindly follow those scholars who disparaged him (without knowing their evidences or why they are correct) and that they should issue rulings on whoever doesn't follow up blindly and to claim if they fail to do this, it means they have belied the religion of Islam, that they have belied the Qurān and Sunnah?

And that they pass judgements upon them that they are people who flinged the messages of the Messengers of Allah and the books that were revealed to them away into useless particles?!

(Oh Fālih!) When your sanity returns you should say that what is compulsory IS TO CALL THEM TO LOOK CRITICALLY AT THE SPEECHES OF THE TWO OPPOSING SIDES; thereafter, they should judge upon their speeches using the book of Allah and the sunnah of Prophet.

Then, they should explain who is right and they should assist him. Same way they should explain who is the wrongful individual and stop him from his wrong doings."

[Source: *Al-Majmū' Al-Wādhiy fī Raddi manhaji wa usūli Fālih* (page 344)]

Evidence 3

Shayk Rabee'bn Haadiy Al Madkhaliy-may Allah preserve him upon goodness- was asked:

Q: Oh Shayk! I have a question but it is out of the scope of the lecture you delivered.

The first question is pertaining to -and the question has gone forth from the brother Awalāniy- pertaining to Ash Shayk Al Magrāwiy.

Lately, here in Britain, some salafi youths do not deem your discrediting of and warning against Shayk Al Magrāwiy palatable.

They said it is a tribulation (fitna). What can you advise them with?

The reply:

I say: do not increase in asking me this kind of questions. May Allah reward you with goodness and bless you all. Don't continue to ask me much of these (types of) questions.

My advice to you (all) is that you study. When a person is spoken against, study that person.

Take the words of the critics (that is, including Shaykh Rabe'e) understand it and CONFIRM THE AUTHENTICITY OF SUCH WORDS (levelled against the person criticized to know if truly they are established against the person).

When the affair becomes clear to you afterwards, then a person should judge based on what he understands and what he is sincerely convinced with while not blind-following this individual or that individual nor fanatically supporting this individual or that individual. Leave this issue of individuals; a person and a person.

Take what I am saying(now) as a principle and also spread it to those opposers also; the affair is that they should know the truth and save themselves from the ranks of people who fanatically defend falsehood.

I am never pleased with anyone fanatically supporting me. If I err, whoever detects my error should tell me: "you erred".

Source: The disk titled: *Khutūratu l Khadhib wa āthāruhu as sayi'a wa mawqifu l Islām minhu* (56th minutes 44th seconds)

Of Shayk Rabee bn Haadiy Al Madkhaliy-may Allah preserve him upon goodness-.

Evidence 4

Shayk Rabee' bn Haadiy Al Madkhaliy -may Allah preserve him upon goodness- said:

"I advise the salafy youths where ever they may be (in the world) to never disunite for the sake of any individual. Also, that they should never be fanatic in support of anyone.

That which is compulsory upon them concerning the like of these problems (i.e the likes of which was mentioned in the question) is to be patiently careful and research about the truth.

When the truth becomes apparent to them -to be on any side- they must aid the truth. It is not permissible for them to rush to join/support this individual or that individual.

Rather, what is compulsory is that a muslim should take a correct stance that Allah -high is He- is pleased with; from knowing the truth and supporting it even if the truth is coming from the most bitter of enemies.

Also, waging war against falsehood even if it is coming from the closest of friends.

My advice to the youths concerning the affair of Al Magrāwiy and other than him is that they do not rush to fanatically support this individual or that individual. Rather, they should only follow the correct islamic path which pleases Allah -high is He-.

(What is required of the youth is:) Seeking for the truth and reasoning (with knowledge) till the youth is able to arrive at the pure truth.

Thereafter, he would then say to the mistaken individual that: "you erred and you must return back to the truth".

And he would be able to say to the correct individual that: "you are right. May Allah reward you with goodness".

It does not please our Lord -high is He- and it is not from the methodology of the salafs (the pious predecessors) at all to rush to support the erring individuals or other than them except after the truth becomes apparent to him.

This is my advice to the salafy youths. (It is that:) They should follow this methodology.

Shaykul Islam ibn Taymiyyah treated this very issue and he compared whoever rushes to fanatically support this individual or that individual with the criminal Tatar who are fanatically support falsehood.

The salafy youth should be cautious of falling into this disgraceful state.

May Allah bless you")

End of quote

Source: The Disk Titled: Khataru l Khadhib (The dangers of lying)

By Shayk Rabee' bn Haadiy Al Madkhaliy حفظه الله تعالى.

Ponder On These

When the Shaykh Muhammad Bn Haadii accused some of the teachers you respect, and he was supported by many other teachers, according to your principle, if Shaykh Rabee and Shaykh Ubayd were not alive (May Allah forgive Shaykh Ubayd and preserve Shaikh Rabee), you would never have listened to the clarifications of those teachers?

You would only have said, "Shaykh Muhammad is older and more trusted, therefore whatever clarification you want to make, make it to him. If he accepts, then we will accept."

Ask yourself if you would do that to your teachers. If you would not, you have to question your sincerity and the applicability of your principles.

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (8.1)

In order to defend their principle that the accused should not be listened to once his accuser is trustworthy, they often bring some doubts.

Doubt 1:

In order to prove their innovated principle to be true, they will cite the account of an innovator who came to Imam Ahmad and denied the innovation he was accused of.

So Imam Ahmad did not listen to him or believe him, and he said that those who declared him an innovator were more trusted to him.

We say,

1. That Imam Ahmad did not listen or accept does not make it a basic principle in the sunnah which anyone who goes against is seen as a deviant.

That is because the mere action of a single person from the salaf does not turn an act into a principle of sunnah. Even the actions of the companions, the scholars gave conditions to it being used as evidence.

Shaykh Ibn Baaz was asked about it and he said,

عند كثير من أهل العلم أنه حجة إذا لم يخالفه غيره، ولم يخالف نصًّا من كتاب ولا من سنة.¹

According to many scholars, it is evidence if there is no other person (among the companions) who opposed him, and if it does not oppose any evidence from the Quran or Sunnah. (link in comments)

So, bringing the story of Imam Ahmad does not turn it into a principle. But, what makes it even weaker is...

2. In the same story of Daawud Adhdhaahiri that they cited, it is said that Saalih, the son of Imam Ahmad, who would later become a Qaadhi, listened to Daawud and even tried to defend him before his father, and his father did not rebuke him for listening. So, apparently, Imam Ahmad had others who opposed his act of not listening to Daawud clarify himself.

3. What is most clear is that Imam Ahmad did not know Daawud earlier upon sunnah.

¹ <https://binbaz.org.sa/fatwas/22818/%D9%85%D8%A7-%D8%B4%D8%B1%D9%88%D8%B7-%D8%AD%D8%AC%D9%8A%D8%A9-%D9%82%D9%88%D9%84-%D8%A7%D9%84%D8%B5%D8%AD%D8%A7%D8%A8%D9%8A?fbclid=IwAR2CK7X--TwW0cp0SF3Wo5qO8yLwyrZYf-jDCUJT2j3VcaMVnXIH3cocFcl#:~:text=%D8%A7%D9%84%D8%B3%D8%A4%D8%A7%D9%84%3A,%D8%A5%D8%B0%D8%A7%20%D9%84%D9%85%20%D9%8A%D8%AE%D8%A7%D9%84%D9%81%20%D8%A7%D9%84%D8%AF%D9%84%D9%8A%D9%84%20%D9%88%D8%A7%D9%84%D9%86%D8%B5%D8%9F&text=%D8%A7%D9%84%D8%AC%D9%88%D8%A7%D8%A8%3A,%D8%A7%D9%84%D8%A3%D9%86%D8%A8%D9%8A%D8%A7%D8%A1%D8%8C%20%D8%B1%D8%B6%D9%8A%20%D8%A7%D9%84%D9%84%D9%87%20%D8%B9%D9%86%D9%87%D9%85%20%D9%88%D8%A3%D8%B1%D8%B6%D8%A7%D9%87%D9%85>

Adh-Dhahabiy mentioned in page 103, that:

« Abū bakr Al-Khallāl said: ... Abū AbdiLLah (i.e Imām Ahmad bn Hambal) said to me: "Who is Dawūd bn Alliy (Adh-Dhāhiriyy)?" ... I said: he is the young lad of boy of Abī Thawr. He then said: "The writing of Muhammad bn Yahyah Adh-Dhuhliyy got to me saying that Dāwūd Al-Asbahāniyy said that: the Qurān is created (محدث).”!

We are talking about someone who was well known upon sunnah and then he is accused by some others.

If some brothers write to me about a person and say he is Ikhwaani, then the person comes to me and says, "I'm not Ikhwaani." I will certainly call the brothers close to his area to confirm first if truly he has changed. But this is different from when my teacher whom I trust upon Sunnah is accused, in that case, there is no harm in listening to his clarification while seeking the truth sincerely.

Generally, it is clear that while Imam Ahmad did not listen or accept his explanation (most likely because he never knew him upon the sunnah to begin with), other scholars listened (Shaykhul-islam Ibn Taymiyyah even defended and excused some of his speech about the Quran being *محدث*). So, how does it

form a basis for a principle that you would eventually use to claim some people are not trustworthy?

Clear Evidence

This piece shows that truly, there are times when the salaf used to listen to the accused.

611 — Ahmad bn Muhammad bn Hafs informed to us saying: Muhammad bn Ahmad bn Salamah narrated to us saying: Abū Sālih Khalaf bn Muhammad bn Ismā’īl narrated to us saying:

“I heard Abū Amru Ahmad bn Nasr bn Ibrāhim An-Naisābūriy popularly known as Al-Khafāf in Al-Bukhārah saying”: One day, we were with Abū Ishāq Al-Qurashiy whilst Muhammad bn Nasr Al-Marwaziy was there with us.

So, there was a mention of Muhammad bn Ismā’īl (i.e Al-Bukhāriy) and Muhammad bn Nasr said: I heard him (i.e Imām Al-Bukhāriy) saying: “Whoever claims I said that: ‘my pronounced Qurān is created’ is a great liar (كذاب). I never said it.”

So I (i.e Muhammad bn Nasr) said to him: “The people have delved recklessly into this (allegation against you) and narrated it a lot.”

He said: “There is nothing else except what I am telling you now and I am narrating to you from him”.

Abū Amru Al-Khafāf then said: “I went to Muhammad bn Ismā’īl Al-Bukhāriy and debated him concerning some affairs of hadith till my mind felt at rest.

"Thereafter, I said to him: 'Oh Abū AbdiLLah! There is a man here who narrates from you that you said the speech (you've been alleged with)?'

He (i.e Imām Al-Bukhāriy) replied me saying: “Oh Abā Amru! Memorize what I am about to say: Whoever claims I said that ‘my pronounced Qurān is created’ from the people of Naisābūr, Qūmis, Rāy, Hamdān, Halwān, Baghdād, Kūfah, Medina, Mecca and Basra is a great liar (كذاب). I never said this speech.

"I only said that ‘the actions of the slaves are created."

Source: Sharhu Usūli 'itiqādi Ahli Sunnati wal Jamā'h, Al-Juzhu Ath-Thāniy, Al-Mujallad Al-Awwal, pages 341 - 342, printing of Dāru l Ghadi l Jadeed.

Since they listened to Al-imam Al-bukhari's clarification, it would be wrong to base a principle of sunnah upon this statement.

Doubt 2:

The second doubt they bring is that if some scholars declare another scholar upon sunnah an innovator, then you listen to his clarification, then it is as if you do not trust the scholars of sunnah who accused him, and you belie them and accuse them of injustice.

Response

The statements of Shaykh Rabee in part 8.0 asking the young Salafis to research and VERIFY and not blindly support anyone but to carefully read show that it is not diminishing the status of the scholars to listen to another scholar they accused if he was known upon sunnah, especially if there are already denials.

So, if you accuse us of belying the scholars, start with Shaykh Rabee' and Ibn Taymiyyah.

Also, ask yourselves, why did Shaykh Rabee not blindly accept what Shaykh Muhammad bn Haadii said regarding those he warned against and say, "Ibn Haadi is older than you, if he warns against you, I will wait till he changes his stance."

Conclusion:

If you apply this innovated principle of theirs, you will see that whenever two scholars of sunnah differ, the one who attacks first is the "winner" since according to them, whenever one scholar attacks another, we must not listen to the clarifications of the accused.

This is a principle whose evil is not hidden, it is a principle that breeds hero-worshippers and blind-followers, and it is one of those principles that have caused a great deal of splitting between the Muslims, since, rather than looking at evidences critically, everyone sticks to his trusted scholar and defends him blindly while ignoring everything - even if it is the truth - that comes from his teacher's opposers.

Do not be among those who will have a hand in the splitting of the Ummah through evil ways.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

[Surah Âl-`Imrân: 105]

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. [MK]

And note: we do not say it is compulsory that you listen to both sides before you pick a stance whenever scholars warn against someone. But when the case starts getting denied, and the accused starts claiming he was lied upon, then we cannot blame those who listen to see the truth and support it.

OUR ACCUSATIONS AGAINST THE PRISTINE BROTHERS (9)

Part of our accusations against them is that Abu Abdirrahman, a brother who was once very respected by them and whom they deemed trustworthy (until he dissociated from them) dissociated from them, warned against them and listed 15 accusations against their five major leaders: Abu Anwar Habeeb Arikewuyo, Abu Muhsinah Mubarak Olayemi, Abu 'Affaan Uthman, Abu Kawthar Lukman Abdurrauf, and Abul-Abbaas Abdulkabir Ibrahim.

Among those accusations were

1. Cooperating upon sins.
2. Believing people should not be given excuses once a major error comes from them.
3. Plotting against Muslims.
4. Dealing with people of Sunnah like innovators.
5. Abu Kawthar lying that he did not agree he could be used to test the people, while in reality he believed he could be used.
6. Being the cause of the fitnah of Shaykh Halabi and Sa'aafiqah-Musaafiqah in the South-west.

These accusations, if true, were clearly enough to dissociate from them. And yet, Abu Abdirrahman dared them to come out and deny any of his accusations. He mentioned that if they denied, he would release the evidence for each.

It has been about a year and not a single one of them has come out to deny. Not a single one.

Abu Abdirrahman's refutation and warning against them is particularly noteworthy because:

1. He did it while he was still very much trusted by them and they had not dissociated from him. So, if they claim that everyone else that warned against them was a "deviant", we will say, "no, a person you regarded to be upright warned against you, but the traits of hizbiyyah in you immediately made you turn against him even though you deemed him to be trustworthy."

2. Abu Abdirrahman has what they consider to be the right mawqif regarding the four major affairs they use to test people's understanding of salafiyyah. (I heard Abu Muhsinah, Mubarak

Olayemi, say that if you pass all four, it means your Salafiyyah is strong.)

The fitnah of damj (Amalgamation)

The fitnah of Shaykh Halabi

The fitnah of Shaykh Yahya

The fitnah of Saafiqah-musaafiqah

Yet, he warned against them due to their rudeness, hastiness, innovated principles, not giving people excuses, spreading of lies, and cooperation upon sins and transgressions.

It is clear, that even if the scholars they claim are with them on their stances, if those scholars were here in Nigeria and saw how you deal with the people, they would surely dissociate from you.

3. Abu Abdirrahman's accusation made the traits of hizbiyyah in them clear. I got in touch with some of them when he warned against them, and one particular sister said, "In fact, if I see him right now, I can, I can..." then she decided not to end the statement, but her enmity towards him was clear, so I asked her, "have you even listened to his warning?" she said no. She just left the group when news came to her he warned against their leaders, and she started to harbor such enmity towards him.

He was trustworthy yesterday, then he warned against your leaders today. He brought reasons. He asked them to deny it and he'd bring proof for each one. And rather than listen and judge fairly, he immediately became despised to you.

Is that not from the traits of hizbiyyah (partisanship)? That when your leader is warned against even by someone trustworthy, immediately, you turn on that person and assume his criticism of your leaders CAN NEVER be right.

4. The accusation of Abu Abdirrahman also showed one thing: indeed, they are guilty of what they accuse the local scholars of.

They accuse the local scholars of arrogance, and claim they dissociated from all of them because their mistakes were publicized, and yet, they did not address them, deny them, or recant.

Yet, fifteen grave points were listed against these brothers and they neither denied nor explained any till date.

You want the people to dissociate from all local scholars because of your (mostly) paperweight accusations, yet, you have been accused for one year and have not been able to say a single

thing about it other than attacking and giving evil names to the one who warned against you.

What is the difference then?

You will accuse a scholar of one or two things and stand on his neck to accept or you warn against him. When you accept or explain the 15-point accusation of Abu Abdirrahman, we will listen to you.

Dear brother and sister, do not be fooled by "what did they say we did?". They know, they know that solid accusations have been brought against them for more than a year, but they swept that under the carpet because it was not publicized. So they continued to shout, "nobody has brought any solid accusations."

Verily, they are nothing but deceivers who have lots of unclarified points against them. Do not let them bully you with, "this local scholar that said so so is the one they want us to listen to..." (Especially if these are one-off mistakes like saying something on the mimbar, and not a principle the scholar laid down and follows, like believing we must cooperate with ikhwaanis)

You too, tell them that, "is it you people who have been accused of innovating principles (like point 7), lying, spreading false accusations, starting fitan, cooperating upon sins, and many other things. Is it you that you want us to listen to?"

Our Final Accusations Against The Pristine Brothers (10-19)

I promised to make these accusations last only ten days, and therefore, today will be the final day. As such, I will not be able to expatiate on the final points. I will just list them here. But for each of these points are pieces of evidence to back them up.

10. They hide some realities from their followers.

One of them privately admitted that there was a difference of opinion over a matter but hid it.

Two of them (Abu Muhsinah and Abu Affaan) advised the MSSN to invite a lecturer because they understood the need to compromise in order to protect the da'wah, but when the MSSN eventually invited him, they watched and joined on as their followers descended on the MSSN calling them "hypocrites" and all sorts of names.

Also, one of their leaders, Abu Kawthar, read with some brothers three of the accusations of Dr Arafat against Shaykh Yahya and admitted he felt those accusations were mistakes from the Dr, yet they hide all these affairs.

And there are several more affairs like this. So many in fact, that I cited them in a whole PDF.

11. They allow ignorant people to do "iqaamatul-hujjah" and often base their rulings on that.

They would say, "sister so and so (a very ignorant person from the awaam) has spoken to him but he did not hear. This happened to me when two of their sisters came to me about a matter. I sent one of them books in Arabiyyah and she asked me to summarize it for her (she could not read it. I knew because I was teaching her Arabiyyah). I later heard she told someone she had spoken to me but I was being stubborn.

The other sister, I sent her close to 10 audios (in Arabiyyah) to clarify the matter. She told me she was busy and would listen the next day and reply. It has been close to two years, yet she claimed she talked to me and I was obstinate. Were people like you ever supposed to feel you have done Iqaamatul-hujjah?

12. They believe that for us to be together, we must be united upon the affair of every single individual. Abu Muhsinah himself said this to me close to three years ago. He said, during

the conversation, "look at the SPUBS for example, they always unite on every single individual."

13. They believe that no scholar in South-western Nigeria deserves to be excused. Meanwhile, some Saudi scholars who have said things they consider great mistakes (Like Shaykh AbdulMuhsin saying testing people with individuals in not accepted) deserve to be excused because of their great contribution to the Sunnah. (We do not liken the local scholars to Shaykh Abdulmuhsin, but the void they fill in Nigeria is perhaps more important than the void Shaykh Abdulmuhsin fills in Saudi Arabia).

Also, they say, "we have brought their accusations, yet they did not respond. We say, "15 accusations were brought against you since more than a year too and you did not respond." You have also tasted refutations now and seen how difficult it is to recant, right?

(I wrote a whole PDF on this too some months ago when they descended on some particular scholars. Link in comments.)

14. They believe that if a scholar does not delve into matters regarding some individuals, then he is not defending Salafiyyah.

Sometime ago, I said Dr Sharaf had efforts in defending Salafiyyah and speaking against the famous sects like the Ikhwaanis. In response, one of the brothers, Mutawakkil, wrote, (paraphrased) "someone that did not answer when asked about Halabi, how is that one defending Salafiyyah?"

15. They subtly warn against some of the scholars that NO MAJOR SCHOLAR has warned against, and they also criticize students of knowledge who do not join them in abandoning those scholars even if those people have the same positions as them.

16. Their readiness to spread fitan that the people are safe from, and which would cause a great deal of splitting when spread.

17. Their usage of lies, doubtful matters, and guesses to accuse and talk wrongly about people.

18. Their delving into matters which they have no knowledge of very frequently. (Especially among the followers)

19. This is not an accusation but a question to ask them. Ask them that who do they mean when they say: 'the salafis'? Do they mean people who agree with Pristine and Arrisaalah? Or they mean people who follow the path of the Prophet and his companions? If it is the latter, we have some more questions to ask them.

20. Willingness to blindly defend their leaders and blindly accuse those who go against their leaders.

21. They innovate principles in the deen and falsely attribute them to the scholars. (As done by Abulabaas Abdulkabir Ibrahim in point 6 and Abdullah Abu Hafsoh recently regarding the issue of Imam Ahmad.) They would say, "the scholars say..." but when challenged to bring where the scholars said it, they would go mute.

A Final Note To The Pristine Brothers And Whoever Is Considering Joining Them

By now, if you have read through the points, and seen the pieces of evidence brought against them, it is one of two things.

1. If you are unmoved despite all the statements of scholars brought, and unmoved despite how Allah vilified our claims and exposed their lies during the course of the accusations, and you are unmoved despite the fact they have not clarified the accusations, then you should fear for yourself, that perhaps, the verse below already applies to you.

Allah says (Quran 2:7), "Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment." [MK]

If this is your case, then you should take some time in isolation, away from the noise, cry to Allah at night, read a lot of the Quran, then pray for guidance to the truth with sincerity and readiness to support it wherever you find it to be, and readiness to dissociate from misguidance wherever you find it to be.

2. If on the other hand, you are already having doubts, then you should remember this verse, (Quran 6:110) "And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly." [MK]

This is a very delicate time for you. Matters of guidance is not one we have control over or we can say, "let me put it aside for now and continue supporting my group, maybe later, if I see something else.."

If the truth comes to you and you do not hold on to it, then you should fear for your future, as Allah might make you unable to ever comprehend the truth again. And your case shall be like that of those who went against the Prophet and we wonder how they saw all those proofs but still disbelieved. It is because they did what you are doing now: they saw the truth and turned away the first time, so, Allah turned their hearts away.

3. That you feel certainty on a certain path does not mean it is the truth. And that you are victimized and attacked does not mean you're on the truth. You may be attacked and victimized and still be wrong.

Some of the disbelievers of the time of the Prophet felt the same way, so much that they said something along the lines of what the Pristine brothers are saying today, "You are victimized because you are on the truth. Be patient. etc..."

they said in Quran 25:42: "He (the prophet) would have nearly misled us from our aliha (gods), had it not been that we were patient and constant in their worship!" And they will know when they see the torment, who it is that is most astray from the (Right) Path!

4. You may think, but these brothers are affiliated with Shaykh so and so. Are those Shuyookh wrong? Remember, many of those the shuyookh warn against today too were very close to them before. They are people they once praised. But when the reality came, the Shuyookh would often admit that those people deceived them.

We should respect the praise of the Mashaayikh, but when we see clear evidence that the people they praise are on a wrong path (and hiding their reality from the mashaayikh) we must dissociate from them.

From proofs of their deception is that some of them came to publicly deny a principle they use (forcing laymen to not stay

neutral and even called people liars based on that) until we eventually brought out where one of their leaders said it.

Another proof is that we have severally dared them to write questions describing the exact scenario in Nigeria to the MAJOR scholars and ask for their fatawa, but they never took up such challenge.

5. You may think, "If I leave them will I now go and join Lanre? Will I now go and join those called the Hajaawirah? Or those called the Saafiqah? Or the Musaafiqah? or the Halabits? Or those calling others the halabits? Or the Amalgamators? or the 1990 Salafis? or the, or the..."

No! May Allah forbid that we invite you from one group with traits of partisanship into another.

We do not have any group we support blindly, nor do we invite you to support "us" or support "them". Our invitation is for you to never blindly support anyone. To not give loyalty that should belong to Allah and His prophet to Abu Anwar and Abu Muhsinah, such that whenever they are accused, you are already going wild without being objective.

We do not invite you to defend us. So do not be scared thinking, "how will I defend the mistakes of Lanre if I leave the brothers?" No, we do not invite you to defend us.

Those of you who used to learn from me should remember that I NEVER tried to hold you back when you told me you would stop learning from me. Never! I do not try to convince you to pitch your tent with me.

We invite you only to leave the traits of hizbiyyah, to not follow blindly, and to be open to following the statements of the scholars without picking some and leaving others.

So if they tell you, "See the Lanre that refuted us, he is doing this, and saying that.." say to them, "Let us agree Lanre is a deviant, face the accusations and the statements of the scholars against you."

And I ask Allah to grant me and you sincerity, and to benefit you and me with this.

هذه بضاعتي المزجاة مسوقة إليكم، وهذا فهمي وعقلي معروض عليكم،
لكم غنمه وعلي غلمه، لكم ثمرته وعلي عائدته، فإن عدم منك حمدا وشكرا
فلا يعدم منك مغفرة وعذرا، وإن أبيت الا الملام فبابه مفتوح

-مسوق من كلام الشيخ ابن القيم

والحمد لله الذي بنعمته تتم الصالحات، محق الحق و مبطل الباطل. و صلى
الله و سلم على نينا محمد و على آله و صحبه و من تبعهم بإحسان إلى يوم
الدين.