

**A COMPILATION OF PITHY
REFUTATIONS ON MUHAMMAD
BN 'ALIYY JABATA AL-
KHOORIJEE, ROSHEED
MUSTOPHA AL-KHOORIJEE, AND
YOOSUF (ABOO ABDILLA AH) AL-
KHOORIJEE BY ABOO AAISHAH
AL ODEOMEYY**

Contents

- INTRODUCTION
- A GLIMPSE AT SOME OF THE ERRORS OF MUHAMMAD BN ‘ALIYY JABATA
- SHAYKH ‘ABDILLAAH AL-BUKHOOREE ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA
- SHAYKH YAHYA AL-HAJOOREE REFUTES THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA
- CONTINUATION OF THE REFUTAION ON MUHAMMAD BN ‘ALIYY JABATA BY SHAYKH YAHYA AL-HAJOOREE
- SHAYKH MUQBIL IS NOT UPON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA
- ABOO KHODEEJAH SPUBS SPEAKS REFUTES THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA
- A GLIMPSE AT THE SHENANIGAN OF ABOO ‘ABDILLAAH (YOOSUF); THE BOY WHO WAS RECENTLY RELEASED FROM THE ILESHA PRISON
- SHAYKH AL-ISLAAM IBN TAYMIYYAH REFUTES THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA
- THEIR COMMON SENSE WENT ON INDEFINITE STRIKE WHEN THEY MUHAMMAD BN ‘ALIYY JABATA (AL-KHOORIJEE AS THEIR LEADER)
- DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELASED FROM THE ILESHA PRISON (1)
- DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELASED FROM THE ILESHA PRISON (2)
- DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELASED FROM THE ILESHA PRISON (3)

- **DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELASED FROM THE ILESHA PRISON (4)**
- **DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELASED FROM THE ILESHA PRISON (5)**
- **REFUTATION ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA BY SHAYKH ‘AMROO ‘ABDULMUN’IM SALEEM**
- **REFUTATION ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA BY SHAYKH SALEEM BN ‘EID AL-HILAALEE**
- **REFUTATION ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA BY DR SOOLIH BN EAWZAAN BN ABDULLAAH AL-FAWZAAN**
- **REFUTATION ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA BY SHAYKH AL-‘ALLAAMAH AL-FAQEEH ABOO ‘ABDILLA AH MUHAMMAD IBN SOOLIH IBN MUHAMMAD IBN AL-‘UTHAYMEEN**
- **REFUTING THE FOOLISHNESS, LIES, INNOVATIONS, AND OBLIVIOUSNESS OF MUHAMMAD BN ‘ALIYY JABATA AL-KHOORIJEE REGARDING SOME OF HIS STATEMENTS IN HIS AUDIO CLIP TITLED, ‘REJOINDER TO SARUMI’ (1)**
- **REFUTING THE FOOLISHNESS, LIES, INNOVATIONS, AND OBLIVIOUSNESS OF MUHAMMAD BN ‘ALIYY JABATA AL-KHOORIJEE REGARDING SOME OF HIS STATEMENTS IN HIS AUDIO CLIP TITLED, ‘REJOINDER TO SARUMI’ (2)**
- **REGARDING THE RESPONSE OF ROSHEED MUSTOPHA AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR)**
- **REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [1]**
- **REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [2]**

- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [3]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [4]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [5]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [6]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [7]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [8]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [9]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [10]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [11]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [12]
- REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [13]
- THIS IGNORAMUS TRAIT IS SIMILAR TO THE TRIAL THAT BEFELL THOSE MUPPETS DECLARING THE SCHOLARS IN SOUTHWESTERN NIGERIAN AS DISBELIEVERS
- THE SHENANIGAN OF MUHAMMAD BN ‘ALIYY JABATA AL-KHOORIJE REGARDING THE HADEETH, ‘VERILY ALLAHAH DOES NOT ACCEPT THE REPENTANCE OF AN INNOVATOR UNTIL HE STOPS THE INNOVATION’

- **THEY WILL CONTINUE TO HARM THEMSELVES BECAUSE THEY ARE UPON THE 'AQEEDAH OF THE KHOWAARIJ; NO DOUBT ABOUT IT**
- **THE JABTAWIYYOON ARE LOSING BECAUSE THEY ARE GREAT LOSERS; MAY ALLAH GUIDE THEM OR CONTINUE TO BREAK THEIR BACKS!**
- **MUHAMMAD BN 'ALIYY JABATA AL-KHOORIJEE IS DO'EEF MATROOK (WEAK, REJECTED); AN APPROPRIATE RESPONSE TO THE STUDENTS OF THE STRAYED MAN SPREADING HIS NARRATIONS REGARDING HIS PURPORTED VISIT WITH SHAYKH YAHYA AL-HAJOOREE AND SHAYKH 'ABDULHAMEED AL-HAJOOREE AZ-ZA'AKAREE**

INTRODUCTION

All (perfect) praise is for Allaah (alone). We seek Him, seek His help, and ask His forgiveness. We seek refuge in Allaah from the evil of our souls, and the adverse consequences of our deeds. Whoever Allaah guides, there is none that can misguide him, and whosoever He leaves astray, none can guide Him. I bear witness and testify that there is no deity that is worthy of worship except for Allaah (alone), who is alone having no partners. I bear witness and testify that Muhammad (sollaLloohu ‘alayhi wa sallam) is His perfect slave and Messenger.

O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him). [Soorah Aali ‘Imroon (3):102]

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs, Verily Allaah is ever, over you, an Observer. [Soorah an-Nisaa’ (4):1]

O you who have believed, fear Allaah and speak words of appropriate justice. He will (then) amend for you your deeds and forgive you your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment. [Soorah al-Ahzaab (33):70-71]

To proceed; Verily, the most truthful of speech is the Speech of Allaah, and the best guidance is the guidance of Muhammad (sollaLloohu ‘alayhi wa sallam). The worst of affairs (in our religion) are the newly invented things; every newly invented thing is an innovation and every innovation is misguidance, and every misguidance is in the Fire.

Ever since I noticed that the students of Muhammad bn ‘Aliyy Jabata have taken their misguidance to the internet to sell it to the unsuspecting folks, the thought of refuting their claims on the same platforms have always come to my mind. Without considering their condescending and lambasting tone, I came up with a write-up wherein I listed some of the misgrounded conceits of the strayed man. And then, I proceeded to refute some of his extreme ideologies with authentic evidences and the statements of the people of knowledge to the extent that the refutations had a pervasive effect. We ask Allaah to grant us sincerity and to make the little efforts benefit them and people who might have been thrown into doubts by their misgrounded conceits.

However, because of the increasing demand from our brethren that we should compile those brief refutations in a book, we have decided to present to them this book, 'A compilation of pithy refutations on Muhammad bn 'Aliyy Jabata al-khoorjee, Rosheed Mustopha al-khoorjee, and Yoosuf (Aboo 'Abdillaah) al-khoorjee by Aboo Aaishah Al Odeomeey'.

We beseech Allaah to protect all those who have always risen up to the occasion to defend this noble religion with sure knowledge, and we ask Allaah to grant us beneficial knowledge.

We grant permission for this book to be printed, disbursed, photocopied, reproduced and/or distributed by electronic means for the purpose of spreading its content and not for the purpose of gaining a Profit, unless a specific request is sent to us and the permission is granted.

A GLIMPSE AT SOME OF THE ERRORS OF MUHAMMAD BN 'ALIYY JABATA

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

The root of all evil is the deviation from the truth and its straight path. Sometimes, people deviate from the truth due to ignorance while some other times, it is simply because of their lack of sincerity. The deviation of Muhammad bn 'Aliyy Jabata, a man some of the ignoramuses following him call "Muhaddith", is simply based upon ignorance. His level of ignorance is immeasurable. No one takes knowledge from him except an ignoramus. He has errors in pronunciations, language, and understanding of Arabic texts. How on earth can this ignoramus be a Muhaddith?

From the nonsensical statements he said about this noble religion are:

- (1) Innovations in the religion (Bid'ah) are of the same level and all are major disbelief without exception.
- (2) Bowing to other than Allaah with the intention of greeting is a major disbelief.
- (3) There is no difference between a female who wears pant alone (or brassiere alone) and the one who covers her body completely, but exposes her face.
- (4) The 7 takbeerat in the first raka'ah and 5 takbeerat in the second raka'ah of Solaatul 'Eid is wrong; it should be the same as that of the daily (obligatory) prayers.
- (5) Shirk asghor (lesser shirk) takes one out of the fold of Islaam.
- (6) Eating with spoon is an innovation; therefore it is a major disbelief.
- (7) It is not permissible to give Islaamic lectures during Romodoon.
- (8) It is bid'ah to say Aameen to prayers; therefore the doer becomes a disbeliever after explanation.
- (9) Doing 'Itikaaf in mosques other than the three (mentioned in the ahadeeth of the Messenger of Allaah) is an innovation; thence, a major disbelief.
- (10) It is an innovation (which takes it doer out of the fold of Islaam) to observe Taraweeh prayer after Solaatul 'Ishaa.
- (11) Raising the hands while praying is bid'ah; therefore a major disbelief".
- (12) Inviting people to 'aqeeqoh to dine with you is bid'ah which will take its doer out of the fold of Islaam.
- (13) It is wrong for females to attend Walimotu nnikaah. Thence, attending it will make them become sinners.
- (14) Females must always cover their faces while praying even when they are in their homes where no stranger sees them.

- (15) The hands must be raised only four times while performing Solaah (prayer). Other than that is wrong, that is, bid'ah.
- (16) He declared Aboo Haneefah, Ibn Hajar, Imaam Suyootee, Imaam al-Bayhaqee and some other honorable scholars as disbelievers.
- (17) "Public Nikkah" is an innovation which takes it doer out of the fold of Islaam.
[Brief note: we do not know the basis for his categorization of Nikaah into private and public]
- (18) Delivering lecture during Nikkah is an innovation; therefore it is a major disbelief.
- (19) Using "tesuba" (masbaha, subha, prayer bead) for Adhkaar is an innovation; therefore it is major disbelief.
- (20) Reciting the Qur'aan before commencing an Islaamic discussion is an innovation which will take its doer out of the fold of Islaam.

**SHAYKH 'ABDILLA AH AL-BUKHOOREE ON THE 'AQEEDAH OF MUHAMMAD BN
'ALIYY JABATA**

Shaykh Dukuur 'Abdillaah al-Bukhooree is a professor of hadeeth at the Islaamic University of Madeenah. This is an interpretation of a question and answer session with him during his advice to the students in the final session at the University.

The one reading the questions (a student of Shaykh Rabee, Shaykh 'Ubayd and still in the university) read: A person asked a question saying, "In Nigeria, there is a caller who says there is

no difference between bid'ah mukaffiroh and bid'ah mufassiqoh. What is the advice you'll give us regarding this? JazaakumuLloohu khoyr"

Shaykh 'Abdillaah al-Bukhooree: (He started with the introductory statements after which he said) The statement affirming that there is no difference between innovations is an error. What I am saying is that if anyone says there is no bid'ah which can make one become a kaafir or that all bid'ah makes one become a kaafir (ya'ani, classifies bid'ah under one saying all are mukaffiroh, or all are mufassiqoh); this is a (great) error. This statement contradicts the evidences of the Qur'aan and Sunnah, and the way of the Salaf from the first Salafs (sohaabee) till now. This statement is an innovation.

There are so many dolaal (misguidance) that will emanate from this. When the scholars were discussing the (case of the) sects, they explained that some of them were upon bid'ah mukaffiroh, like the Jahmiyyah, and there are those that were upon bid'ah mufassiqoh which does not take one out of the pale of Islaam, for example, the Ashaa'iroh and the Murji'ah. Altogether, the scholars of Sunnah (based upon evidences) relate with these sects differently when discussing them, on the basis that they see some of them as being into kufr and others not into kufr. That is the yardstick with which they related with the sects. For one to (now) say there is no difference between bid'ah, it is baatil. The problem that will happen to this person (Muhammad bn 'Aliyy Jabata and his students) is that he is likely to add new things (heresies) to the religion. He will give verdicts upon his designed way which if we will deal with him with his methodology, we will make tabdee' and takfeer of him. There won't be any difference with him as to calling someone a faasiq and a kaafir regarding this issue of bid'ah. How many people like him have introduced many heresies into the religion (of Allaah) and they do this based upon their ignorance of the Qur'aan, Sunnah and the way of the Salaf!

Let me give you an example from the Salaf (regarding this issue). Does this person (Muhammad bn 'Aliyy Jabata) want to compare (the innovation of) Jahm bn Sofwaan, [the one whom the 'aqeedah of Jahmiyyah was attributed to, he isn't the one who fabricated the heresy, but Ja'd bn Dirham], and the (innovation of) the one who says 'Aliyy has more virtues than 'Uthmaan? This is the light 'aqeedah of the Shee'ah (called minor shi'sm). Some of the scholars were afflicted with this, the likes of 'Abdur-rozzaaq bn San'aani (and others). They believed that 'Aliyy has more virtue than 'Uthmaan. Will he compare Jahm bn Sofwaan with 'Abdurrozzaaq san'aani Ibn

Amman? The take of Imaam Ahmad and the students of 'Abdurrozzaaq contradicts this ideology (of Muhammad 'Aliyy Jabata because they never considered the innovations under the same ruling). For this reason, this statement does not have any evidence in the Qur'aan, the Sunnah, and from the way of the Salaf.

We ask Allaah to grant us a better understanding of this religion.

**SHAYKH YAHYA AL-HAJOOREE REFUTES THE 'AQEEDAH OF MUHAMMAD BN
'ALIYY JABATA**

This question and answer was recorded in the year (1429)

Questioner (Akhee Shu'ayb, a Nigerian who is a student of Shaykh Yahya al-Hajooree): Is bid'ah divided into mukaffiroh and mufassiqoh? What is the 'aqeedah of those who believe that all innovations have the same ruling of major kufr? What is the understanding of the hadeeth, "every innovation is a misguidance and every misguidance leads to hell"? Can this hadeeth be

used as evidence to conclude that anyone guilty of small innovations will abide eternally in hell? Is Shaykh Muqbil upon this statement (i.e. anyone guilty of small innovations will abide in hell eternally)?

Shaykh Yahya al-Hajooree started by refuting the concept of bid'ah hasanah because he taught that was the question. He was then notified that the question is about whether bid'ah is categorized into mukaffiroh and mufassiqoh.

Shaykh Yahya al-Hajooree: “Yes, it is. It is divided into mukaffiroh and mufassiqoh. There is no difference of opinion amongst the Ahlus Sunnah that the bid'ah of the Baatiniyyah (and) Ismaa'eeliyyah is mukaffiroh. Also many of the scholars made takfeer of the Jahmiyyah and regarded their bid'ah as mukaffiroh because they deliberately contradicted certain things in the Qur'aan which has to do with having 'eeman with it (the Qur'aan). The bid'ah of the Roofidoh is also mukaffiroh (like cursing and making takfeer of the companions and defaming the mothers of the believers) due to the evidences in the Qur'aan and the Sunnah that praised and mentioned the virtues of the companions and the mothers of the believers. This is because what the Shee'ah did was rebelling against Islaam and the Muslims. Also, from bid'ah mukaffiroh is Bid'atul hulool (that is, the belief that everything that exists is Allaah). Another one which makes its doer a kaafir is the bid'ah of saying that Allaah doesn't have knowledge or knows whatever will happen until it happens; the bid'ah of the first Qodariyyah which made Ibn 'Umar to make takfeer upon them as it is seen in the hadeeth of 'Abdillaah Ibn 'Umar in Saheeh Muslim, “...if anyone of them had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allaah), Allaah would not accept it unless he affirmed his faith in Qodar...” Abdillaah bn 'Umar freed himself from them and said whatever they spend in the way of Allaah will never be accepted. This statement can only be said about the one who doesn't fear Allaah (at all, that is, a disbeliever). Allaah says, “Verily, Allaah accepts only from those who are the pious [Soorah al-Maa'idah (5):27].

Shaykh Yahya al-Hajooree was (gently and mannerly) interrupted again with the statement, “this person says all bid'ah are mukaffiroh and there is no mufassiqoh amongst them with the evidence, ‘every innovation is a misguidance and every misguidance leads to hell’”. Shaykh asked, “Do you mean he claims that all innovations are mukaffiroh or that all are mufassiqoh, which one?”

Questioner: (He said) all are mukaffiroh.

Shaykh Yahya al-Hajooree: This statement is a great error; ask him to change it because there are innovations that do not take its doer out of the pale of Islaam. For example, there is no Ahlus Sunnah who believes that the bid'ah of the Mur'jiah is mukaffiroh let alone declaring them as disbelievers despite their clear bid'ah. We do not know of anyone from the people of Sunnah who labeled them as disbelievers. There are many innovations that do not take one out of the pale of Islaam. Shaykhul Islaam categorically mentioned that he doesn't know of anyone (from the Ahlus Sunnah) who declared the Zaydiyyah as disbelievers; (this is) because they do get to the level of the extremism of the disbelievers. There is no doubt that there are bid'ah mukaffiroh and bid'ah mufassiqoh. This is what the Ahlus Sunnah are upon. In shaa Allaah, (we hope) this brother changes this (error based) statement. What I mean by this is that; he should tread the path which the Ahlus Sunnah are upon. He should believe that there is bid'ah mukaffiroh and bid'ah mufassiqoh; he should (also) believe that there are those who become kuffar with their innovation while there are those who do not become kuffar with their innovation. This is the way of the Salaf. Allaah says, "...and mercy and monasticism which they innovated; We did not prescribe for them...(Soorah al-Hadeed verse 27)" The Nosooroh were involved in this innovation in addition to their disbelief. Na'am.

Questioner: Can the hadeeth, "every innovation is a misguidance and every misguidance leads to hell" be used as evidence that everyone who is guilty of a small innovation will dwell eternally in hell?

Shaykh Yahya al-Hajooree: (.....TO BE CONTINUED, IN SHAA ALLAAH)

**CONTINUATION OF THE REFUTAION ON MUHAMMAD BN 'ALIYY JABATA BY
SHAYKH YAHYA AL-HAJOOREE**

Questioner: Can the hadeeth, "every innovation is a misguidance and every misguidance leads to hell" be used as evidence that everyone who is guilty of a small innovation will dwell eternally in hell?

Shaykh Yahya Al-Hajooree: Is he (Jabata) also saying this?

Questioner: Yes

Shaykh Yahya Al-Hajoori: May Allaah rectify him! This is a very wrong statement. This hadeeth means that an innovator is required to enter hell. It doesn't mention that it is a must that he enters hell. It is not an indication that all innovators will dwell eternally in hell. There is no doubt that bid'ah is divided into mukaffiroh and mufassiqoh. As for the bid'ah which doesn't take one out of the pale of Islaam; it doesn't go beyond ma'asiah and this does not mean that the one who is guilty of it must enter hell. Although he has done an act which makes him guilty of hell, but (from this hadeeth) it is not a must that he enters hell. Allaah may forgive him! Allaah says, "Verily, Allaah does not forgive associating partners with Him, but He forgives what is less than that for whom He wills...(Soorah an-Nisaa' 48 and 116)". This verse is the evidence that the innovators who become sinners with their innovation are under the will of Allaah.

**SHAYKH MUQBIL IS NOT UPON THE 'AQEEDAH OF MUHAMMAD BN 'ALIYY
JABATA**

Questioner: Is Shaykh Muqbil upon this statement that all innovations have the same ruling?

Shaykh Yahya al-Hajoori: No, never! Ash-Shaykh Muqbil, rohimohuLlooh, and other scholars of Sunnah used to say that bid'ah is divided into mukaffiroh and mufassiqoh. These explanations are very clear in their books and tapes regarding the issue of bid'ah. Shaykh Muqbil and other scholars of Sunnah upon Da'awah salafiyyah were never confused about it. This is a mistake (from Muhammad 'Aliyy Jabata). May Allaah guide him! This is a (great) harm upon da'awah....

ABOO KHODEEJAH SPUBS SPEAKS REFUTES THE ‘AQEEDAH OF MUHAMMAD

BN ‘ALIYY JABATA

THIS A PHONE CONVERSATION BETWEEN A NIGERIAN BROTHER AND ABOO KHODEEJAH

Questioner (A Nigerian brother): In our country here in Nigeria, we have some problems. There is one brother here; we call him our Ustaadh before. He says that there is no difference between bid’ah mukaffiroh and (bid’ah) ghoyr mukaffiroh. He says both are the same (and have the same ruling of a major disbelief) because of the statement of the Messenger of Allaah which says, “Every innovation is misguidance”. What is the salafi ruling in this issue?

Aboo Khodeejah: This man doesn’t know what he is talking about. ...If he says every innovation is misguidance, then, he is right; every innovation is misguidance whether it is big bid’ah or little bid’ah. But there is some bid’ah which takes the person outside of Islaam. The bid’ah of the Ismaa’eeliyyah; is it bid’ah inside of Islaam or bid’ah that takes (one) outside of Islaam? It takes you outside of Islaam so this is bid’ah mukaffiroh. Right? Then there is a bid’ah that keeps you inside of Islaam like that of the Ikhwaanul muslimeen. This bid’ah is not the bid’ah that takes them outside of Islaam, they are inside of Islaam. Therefore bid’ah is of two types. This is the position of Ibn Abil ‘Izz al-Hanofi (rohimohuLlaah) in his explanation of the ‘aqeedah of Imaam al-Tahawi. He mentioned that bid’ah is of two types, also from the speech of Abdullaah Ibn Mubaaraq, and also from Imaam Ahmad Ibn Hambal, that bid’ah is of two types. There is one bid’ah where you’re still a Muslim; there is another bid’ah where you’re outside of Islaam. So (as for) this brother, I think he doesn’t understand this issue. He doesn’t understand the true understanding of what is bid’ah and what is not bid’ah. If he says every bid’ah is misguidance, but there are some bid’ah which are really bad; like the bid’ah of the one who goes to the grave and he makes sajda at the grave, this bid’ah is mukaffiroh because you believe you can worship other than Allaah; then there are those people of bid’ah that are still inside of Islaam, like the bid’ah of the Jama’atu Tableegh, like the bid’ah of the Ikhwaanul muslimeen; but this is the difference between the two and maybe the brother isn’t much aware of this issue.

Questioner: JazaakumuLloohu khayran. On this issue, if I tell them or I play it because I'm recording what I discussing with you, if I play it to them they will say they want a direct (evidence) from the Messenger of Allaah (sollaLloohu 'alayhi wa sallam) where he said bid'ah is divided. They accuse anyone who takes this position as someone who is worshipping the ulamaa that it is not the 'ulamaa that were sent to us. It is the Prophet (sollaLloohu 'alahyi wa sallam).

Aboo Khodeejah: Cuts in, but not clear...

Questioner: If I tell them that the scholars divided bid'ah into mukaffiroh (and mufassiqoh), they'll say it is the Messenger of Allaah that was sent to us that the scholars made an error (regarding the division).

Aboo Khodeejah: So all of the scholars for 1400 years are wrong and they (Jabata and his followers) are right! Imaam Ahmad is wrong! And the ijmaa' of the salaf is wrong! Ibn Taymiyyah is wrong! Ibn Qoyyim is wrong! AbdulGhoniyy al-Maqdisi is wrong! Imaam al-Barbahaaree is wrong! Imaam Barbahaaree said in Sharh Sunnah, Beware of the small bid'ah because shaytoon will make it bigger and bigger until you make kufr. What did he say? There is a bid'ah that begins small...and then you continue from this bid'ah, the bid'ah will become big and then you'll come into disbelief. This is Imaam al-Barbahaareey. Over 1100 years ago, al-Imaam al-Barbahaareey spoke (this); because his sharh Sunnah is a book of 'Ijmaa, Ijmaa of the Ahlus Sunnah wal Jamaa'ah! So tell them this, In shaa Allaah that they do not understand this... they are now the ones raising themselves that they're bigger than the scholars.

Questioner: It's true. O Shaykh! They say that Imaam Barbahaaree did not divide bid'ah into mukaffiroh and ghoyr mukafirroh.

Aboo Khodeejah: He did divide it. The scholars of the Salaf divided bid'ah into two parts. In some of the statements of Barbahaareey you can see that he is saying the same thing. Beware of the small bid'ah because it will become big and it will become big, and you will take it and you make kufr. What is this if it is not bid'ah that becomes bigger and bigger until you make kufr? How do you make kufr with bid'ah? You take the bid'ah and then you do something that takes you outside of Islaam such as for example the bid'ah of saying that the Qur'aan was created, the person who believes that the Qur'aan is created is a kaafir, right? The one who withhold from saying it is a Jahmee, he doesn't want to say it is created or it is not created, he is a Jahmee, he is a mubtadih, however the one who says the Qur'aan is created is a kaafir. So how many bid'aat?

Two bid'aat! The one who withholds...with regard to the Qur'aan, he said that they are Jahmeeyah, that they are Muslims. Then you've the bid'ah of the one ways the Qur'aan is created. Which bid'ah is this? Bid'ah of kufr, because that is why he is a kaafir! (Because his bidah is worth it, he says that the Qur'aan is created. What is the difference between the Ashaa'iroh who say Allaah speaks but Allaah speaks with kalaam nofsi? That Allaah doesn't speak with a voice that is heard but Allaah speaks and the speech of Allaah is something that is within Allaah by the self of Allaah. This is the bid'ah of the Ash'aairah but they're not kuffar. Then you've the Jahmeeyah who say Allaah does not speak and the kalaam of Allaah is created, the Qur'aan is created. They are kuffar. The one who says this, after iqoomatul hujjah he is a kaafir because he is saying that the Qur'aan is created. Can they now see the difference between the two? If they can't see the difference between the two then they don't have any knowledge to speak about this affair because the scholars of the ummah, they divide bid'ah into two types bid'ah mukaffiroh and ghoyr mukaffiroh. Bid'ah mukaffiroh and Bid'ah mufassiqoh; bid'ah that takes you outside of Islaam and bid'ah that still keeps you in Islaam. I don't believe that they've understood this issue very well and that's why they keep making this mistake.

Questioner: They say that Al-Halabi is a kaafir because the scholars have called him a mubtadih, Aboo 'Usaamah kaafir, I said no don't say it. They just called them mubtadih.

Aboo Khodeejah: 'A'udhubiLlaah! 'A'udhubiLlaah!! Alright, tell them this. When 'Aliyy (rodiyaLloohu 'anhu) fought against the khowaarij; 'Aliyy (rodiyaLloohu 'anhu) never said about the khowaarij that they're disbelievers. He said they're our brothers, but they've made mistakes. This is why 'Aliyy (rodiyaLloohu 'anhu) said with regard to the khowaarij, they're our brothers, they've bid'ah with them, but they're still Muslims. Then those people who worshipped 'Aliyy, the Shee'ah, in the time of 'Aliyy, hadeeth in Soheeh al-Bukhooree, what did 'Aliyy say about them? 'Aliyy burnt them and killed them. 'Abdillaah Ibn Abaass said, as for me, if I was there I would not have burnt them, but I would have killed them because the Prophet (sollaLloohu 'alayhi wa sallam) said, "A muslim is not killed except in one of three cases...". Then he mention the case of the one who becomes renegade from the religion, he leaves the religion. So when 'Aliyy killed those Shee'ah, he killed them because they were kuffar. Their bid'ah was mukaffiroh. They believe that you come close to Allaah by worshipping 'Aliyy. They believe in 'Aliyy that Allaah have come inside of 'Aliyy. This is the belief of the Shee'ah that 'Aliyy killed. (As for) the khowaarij, 'Aliyy (rodiyaLloohu 'anhu) killed them and fought against

them, but he did not make (that is, call) them disbelievers. Why? Because their bid'ah did not take them outside of Islaam! That is the problem of these brothers you're talking about. They don't understand the details with regards to the Salafi manhaj. Unfortunately, this is why they make this mistake. That is why the very same people that you're talking about, they don't believe in the three categories of tawheed.

Questioner: They believe in the three categories of tawheed. What they do say is that anybody that falls into bid'ah mukaffiroh or ghoyr mukaffiroh is a kaafir? Even the khowaarij to them...

Aboo Khodeejah: Cuts in, people who make these bid'ah are kuffar?

Questioner: Na'am, after iqoomotul hujjah. I do tell them that we are not students of knowledge. Even we brothers here, if we fall into something they regard as bid'ah, they'll call the person a muftadih after iqoomotul hujjah. If they call someone a muftadih, they mean he is a kaafir.

Aboo Khodeejah: They've made mistakes. No, no, they don't know what they're talking about. This is going to make them go astray. If they don't deal with the issue properly, they'll go astray because they're making accusations against Ahlus Sunnah. Ahlus Sunnah do not declare Muslims to be kuffar because of a bid'ah that is less than shirk. Alright? This is clear! The Soofee (for example) who worships the grave and worship the dead in the grave, its kufr which takes him outside of Islaam because he is actually making istihaanoh from the dead one, but the Muslim who uses the dhikr bead he is not a kaafir because with this action he has not make shirk with Allaah or kufr with Allaah, he has (only) done something haroom and something which is forbidden in the religion.

Questioner: Na'am, I do show them many articles I download from salafi publications...about the statements of the 'ulamaa on bid'ah, but they would ask me to bring them a direct hadeeth.

Aboo Khodeejah: Tell them to bring the hadeeth where the Prophet (sollaLloohu 'alayhi wa sallam) made tawheed into three parts, tawheed ruboobiyyah, tawheed al huloohiyyah, and tawheed asmaa wa ssifaat. Tell them to bring the hadeeth where we have these three categories of tawheed. Tell them to bring the hadeeth where the Prophet (sollaLloohu 'alayhi wa sallam) discussed the qowaa'id and the usool ul-fiqh...this is mutlaq, this is muqoyyad, which hadeeth mentioned this? All of the usool ul-fiqh! ...Tell them to bring the hadeeth where the Prophet (sollaLloohu 'alayhi wa sallam) said that there are five conditions for a hadeeth to be authentic... tell them to bring the hadeeth where the Prophet (sollaLloohu 'alayhi wa sallam) said these. But

these principles were used by all of the muhadditheen; Bukhooree, Muslim, Aboo Dawood, Tirmidhi and the (other) great scholars of the Sunnah...tell them to bring the hadeeth where the Prophet explained the five conditions required for a hadeeth to be Saheeh. As I said, advise them to fear Allaah (subhaanohu wa ta'ala), they're our brothers but they are very very strayed with this...but I believe that they'll end up harming themselves...In shaa Allaah...

Questioner: JazaakumuLlaahu khoyran

Aboo Khodeejah: Alright brother I have to go now, In shaa Allaah...

A GLIMPSE AT THE SHENANIGAN OF ABOO 'ABDILLA AH (YOOSUF); THE BOY WHO WAS RECENTLY RELEASED FROM THE ILESHA PRISON

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

Much has been said (by the people of knowledge) about the evils of deviant ideologies. Those who get deceived by these deviant ideologies are always ready to leave no stone unturned when defending their misguidance, so much so that some of them are ready to die upon it. We ask Allaah to save us from all forms of extremism and deviation.

Some people thought that Yoosuf (Rosheed Mustopha's student) would have learnt his lessons and as such would become a bit gentle after serving the jail term, but unfortunately, it (the

jailing) was just a ‘good’ opportunity for his shenanigan to increase. I have been thinking strongly about these Jabata boys nowadays. It is high time our scholars started using the best strategy with which to flush them out, else, I’m afraid that ‘Boko Haroom part 2’ may take place in southwest. We’ve to learn from our past mistakes. May Allaah ease our tasks!

After listening to a part of his first lecture (after he was released from Ilesha prison) titled “Who’s a Muslim”, I discovered that there is fire on the mountain. The boy is now hotter (in his Khowaarij ideology) than he was before. Below is a list of some of the vituperative comments he made during that lecture.

1 If you go to this Asrau’s house tomorrow, I mean today (that is, December 24th), you’ll see him preparing for Christmas. Just call someone in Iwo and ask the person to pass in front of his house as we speak, they’re preparing (for Christmas); Alaro, Isa Akindele, ‘Eleyin efon’ or is it ‘Eleyin erin’ that he calls himself; they’ll all storm the place tomorrow. What are they doing? They are celebrating. They’ll eat and do whatever (they wish to do) and (yet) they still claim they’re not celebrating Christmas. What is the ruling of this thing they’re doing? And they call themselves Muslims, how can they be Muslims with this (celebration)? This alone is enough (to make them disbelievers). They’re celebrating Christmas. There is nothing the Christians do except that they do the same. [TIME: ‘8 minutes 13 seconds’ to ‘8 minutes 57 seconds’]

2 Maybe you’ll go to Federal Supreme Court (this time around) or what do they call it at Abuja; there is no problem. We are ready; there is no problem. Anywhere you like you may go, you’re a disbeliever; there is no doubt about it. [TIME: 9 minutes 31 seconds to 9 minutes 42 seconds]

3 By Allaah, Asrau...he is the head of towagheet; he is the head of the shayateen. I am not surprised, he is not the only one behind all these happenings; he is just the one that Shaytoon used as his kholeefah in this Yoruba land, he is not the only one, Isa Akindele is also among them. [TIME: 13 minutes 13 seconds to 13 minutes 46 seconds]

4 Faadil, (as for) Dr Faadil Abiola that Asrau mentioned that he was declared as a kaafir; (yes) he is a kaafir. After I left Asrau, I went to study under Faadil when I heard that there is a modrasah in Iwo here where they don’t bow (when greeting); (I exclaimed) in this Iwo, we shall go there! When we got there, we confirmed it that they don’t prostrate to greet (at the modarasah). Along the line, (we asked) ‘what is the ruling of the one who bows when greeting, is he still a Muslim or he has left the religion after evidences have been presented to him?’ He (Dr Faadil) said, “He is a Muslim.” [TIME: 14 minutes 18 seconds to 14 minutes 59 seconds]

5 He (Dr Asrau) said they (Muhammad ‘Aliyy Jabata and his students) declared Faadil as a kaafir. Is Faadil not a kaafir? (This is) someone who says bowing when greeting is a sin, he does walimotul Qur’aan, there is no ‘aqeedah of al wala wal baro with him. [TIME: 16 minutes 25 seconds to 16 minutes 34 seconds]

6 SubhaanoLlaah! He (Dr Asrau) was mentioning them (the Muslims declared as kuffar by Muhammad ‘Aliyy Jabata and his students), (he also) mentioned Baba Aadamo. Baba Aadamo knows himself that he isn’t a Muslim. How is that? Baba Aadamo knows he is a soofee. [TIME: 16 minutes 53 seconds to 17 minutes 5 seconds]

7 There is something wrong with that boy (Dr Asrau). He needs ruqyah. [TIME: 19 minutes 35 seconds to 19 minutes 38 seconds]

8 By Allaah, I saw brethren who were seriously expecting that this (going to the prison to serve a jail term) happens to them. [TIME: 23 minutes 43 seconds to 23 minutes 49 seconds]

9 There is nothing you can do, Oh Asrau! We will stand, by the will of Allaah subhaanohu wa ta’ala. Get ready for another court (case), no problem. Alfa (that is, Rosheed Mustopha) will soon be back; you’ll get a full response! Alfa will soon be back! Leave him alone! Leave him alone! [TIME: 30 minutes 36 seconds to 30 minutes 51 seconds]

10 ...when one is not Alagunfon who said there’s a difference between the hadeeth of Saudi and Nigeria. [TIME: 33 minutes 19 seconds to 33 minutes 24 seconds]

1 1 The Christmas festival that Asrau will celebrate tomorrow has no evidence; that is why we wouldn’t celebrate it. What is the problem (with him)? If it (Christmas) has evidence, we will also celebrate it, we a’int presumptuous...Asrau, if Christmas is good, give us evidence; we will also celebrate it. There is no problem. [TIME: 38 minutes 30 seconds to 38 minutes 48 seconds]

1 2 Asrau will celebrate Christmas tomorrow and the Christians too will do the same. What is the difference now? Alaro too will be present there, all those Doctors too used to be present there (to celebrate) Christmas. If Alaro isn’t (present) there tomorrow, it is either he has another Christmas program in a different town. That’s all. That is the reason that may make him miss the program. They used to place themselves (with a sitting arrangement). Isa Akindele will sit at the front. They’re very many; I don’t know them. All those Doctors in Ilorin, they’re all Christians; there is no problem about that. They are always (very) many (at the occasion). Faadil Abiola is the only Doctor who doesn’t attend it. Why? It isn’t because of his (love for) Islaam; it is because

there's a dispute between him and Asrau which is connected to the worldly affairs. [TIME: 43 minutes 51 seconds to 44 minutes 34 seconds]

1 3 SubhaanoLlaah! He (Dr Asrau) said he knows usool al fiqh. He said he specialized in Usool al fiqh at Jaamiatul Islaamiyyah; seventeen years in Jaamiatul Islaamiyyah. SubhaanoLlaah! You just wasted the money of those men. A full chicken and 'hefty' bread every morning! He just wasted their money! [TIME: 49 minutes 23 seconds to 49 minutes 45 seconds]

1 4 They're hypocrites. (As for) the 'dolaala' in all other areas in the Qur'aan; there is none of them whose mother was born well that'll translate it into two. [TIME: 51 minutes 14 seconds to 51 minutes 22 seconds]

1 5 They don't know anything. Asrau just claimed that he spent seventeen years in Saudi, he is a dullard. He is astray, and he leads others astray. As for the 'kullu' he mentioned in all the verses he brought, he understands them, but he is lying deliberately. Shaytoon deliberately designed those things for him because shaytoon is using him as the head of the shayateen in this Yoruba land. He is the head of the shayateen; there is no doubt about it. [TIME: 51 minutes 49 seconds to 52 minutes 21 seconds]

1 6 Alaro is in trouble on the Day of Recompense if he doesn't repent. That boy just went to Saudi to eat their rice. Abdurrozaaq Alaro or is he AbdulMojeed! Imagine the time he spent in Saudi! He was asked about (the ruling of issues related to) an 'aqeeqoh which he attended wherein they did (so and so) that some people regard it as bid'ah. His response was 'hehehehehe', you won't see me there if it is bid'ah. By Allaah, that is what he said. Is he a Prophet? [TIME: 59 minutes 43 seconds to 1hr 23 seconds]

PATHETIC! FROM UNCULTURED STATEMENTS, TO EPISODE OF LIES, TO ERRORNEOUS TAKFEER!

WE BESEECH ALLAAH TO FREE THE INTELLECT OF THIS BOY FROM THE PRISON OF MUHAMMAD 'ALIYY JABATA

SubhaanokaLlaahummo wa bi hamdika ashhadu an laa ilaaha illa anta astaghfiruka wa atoobu ilayk

**SHAYKH AL-ISLAAM IBN TAYMIYYAH REFUTES THE ‘AQEEDAH OF
MUHAMMAD BN ‘ALIYY JABATA**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

Imaam Maalik (rohimohuLlaah) said: "Knowledge is not to be taken from four types of people, and is to be taken from anyone else: (one) the fool who is known for his foolishness, even if he narrates more than anyone; (two) the liar who lies on the people, even if he doesn't lie upon the Prophet (sollaLloohu 'alayhi was sallam); (three) an innovator who calls people to his innovation; (four) a shaykh who is known for his virtue and worship if he doesn't understand what he talks about." [Reported in al-Jaami' li Akhlaaq ar-Roowii wa Aadaab as-Saami 1/139] Without an iota of doubt, the four attributes of the one whom knowledge is not to be taken from, as mentioned by Imaam Maalik (rohimohuLlaah), are present in Muhammad 'Aliyy Jabata (al Khoorijee). I wish to concentrate on only one of his attributes here; his 'hot' lies. By Allaah, he is a great liar who have been attributing his lies to the scholars of Sunnah ranging from the dead (among them) to the living.

He lied against Shaykh Saleem bn 'Eid al-Hilaalee (hafidhohuLlaah); only Allaah knows where he got that boldness, but AlhamduliLlaah, he has been appropriately refuted by the Shaykh. He is so foolish to the extent that he said he would show Shaykh Saleem al Hilaalee in his book (Al bid'ah wa atharuha as-sayyi' fil ummah) that the Shaykh didn't categorize bid'ah. 'Didirin buruku ti kole da tira ka koyanju!' This is someone who has failed to write just one book of knowledge in his life. What a comedy? After his lies were exposed by some of the people of knowledge here in Nigeria and Shaykh Saleem al-Hilaalee (himself), he still came out publicly to cook up another lie. He claimed that Shaykh Saleem Hilaalee stylistically changed his stand of 'all bid'ah is a major kufr' because of the fitnah in the Arabian Peninsula. What a hot lie from the comedian?

Besides, he and his ignoramus students also attributed their erroneous ideology (all bid'ah is a major kufr) to Shaykhul Islaam Ibn Taymiyyah (rohimohuLlaah). They're fond of erroneously quoting some statements of Shaykhul Islaam Ibn Taymiyyah in Iqtidoo' as-sirootul mustaqeem li mukhoolafah ashaab al-jaheem. With the help of Allaah (subhaanohu wa ta'ala), we've properly exposed their distortions and unwise discernment regarding those statements. Below is one of the

direct statements from Shaykhul Islaam which refutes the 'aqeedah of Muhammad 'Aliyy Jabata and his bedbugs. Reflect and stop being dogmatic!

Shaykhul Islaam said, "There is a statement (which claims) that we can't declare anyone who faces the qiblah as a disbeliever; (the claimants say) they believe that we can't declare anyone who faces the qiblah as a kaafir. (As for) the second statement; they say all those who are into bid'ah must be made takfeer upon; they believe that all the doers of bid'ah are disbelievers and they have left Islaam. BOTH STATEMENTS (which we've mentioned) CONTRADICT THE TRUTH; IT (the statements) CONTRADICT THE EVIDENCES OF THE SHAREE'AH. (Shaykh 'Abdussalaam bn Saalim bn Rojaa as-Suhaymee said) Ibn Taymiyyah has explained that it is an error for anyone who places these (nonsensical) statements upon the scholars. He (Ibn Taymiyyah) said the correct thing is that, we differentiate between the people of innovation, and this is the truth which comes from the Salaf.

Check [Majmoo al-fataawaa Volume 7, pages 337-340, Volume 3, pages 352-354, Volume 12, 497-498, Sharhu 'Aqeedatu tahawiyyah pages 338-340...]

We ask Allaah to grant us a better understanding.

**THEIR COMMON SENSE WENT ON INDEFINITE STRIKE WHEN THEY
MUHAMMAD BN 'ALIYY JABATA (AL-KHOORIJE AS THEIR LEADER)**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

In one of my posts, I said, "The essentiality of seeking knowledge is incontrovertible. This is because, knowledge in itself, serves as a lantern with which to see clearly in the light and in the dark. The knowledge of the deen, however, is to be taken from the people who possess it. Recognizing the people of knowledge is also a vigorous task for the unintelligent folks, and that is why many have taken a path other than the correct one, especially in these times when the internet becomes a class."

That pretender, who cannot read appropriately, translate correctly, and explain simple Islaamic issues, has been playing with their brains, yet they haven't been reading between the lines to recognize the truth. We ask Allaah to make them see the truth.

At one point in time, he declared a great scholar of Islaam who had died hundreds of years ago as a kaafir due to his hastiness upon ignorance; they followed him blindly. He recanted the statement at a time when some of them had died with that belief; the ones alive followed him again. Where they oblivious of this hadeeth at the time? Aboo Hurayroh narrated that the Messenger of Allaah said, "If a man says to his brother, O Kaafir (disbeliever)!" Then surely one of them is such (i.e., a Kaafir)." [Saheeh al Bukhooree]

He ordered them not to eat and drink with spoons because it is an innovation which will take them out of the pale of Islaam, they followed him blindly. He later asked them to use it (spoons) for drinking alone; they followed him again. When did he become your Lord? Allaah subhaanohu wa ta'ala says, "O you who have believed, do not prohibit the good things which Allaah has made lawful to you and do not transgress. Verily, Allaah does not like (the) transgressors. [Soorah al-Moo'idah (5):87]

He prohibited them from eating chickens and their eggs because the chickens would have eaten scavengers; they followed him again. He has been declaring permissible things as prohibited, yet they keep on following him due to their ignorance. We ask Allaah to open their eyes to the truth.

Shaykh Ibn Taymiyyah (rohimohuLlaah) said "Allaah says, "They have taken their scholars and monks as Lords besides Allaah, and (also) the Messiah, the son of Mary. And they were not commanded except to worship one Ilaah (Allaah); there is no diety (worthy of worship) except Him. Exalted is He above what they associate with Him [Soorah at-tawbah verse 31]. From their association of partners with Allaah is that these people (the ahbaar, and the rahbaan) prohibited the permissible things (and they were followed), and made permissible, the prohibited (and they were followed)." [Iqtidoo' as sirootul mustaqeem li mukholaafah ashaab al jaheem]. Won't you reflect?

In one hadeeth narrated by 'Abdillaah bn 'Amr bn Al-'Aas (rodiyaLloohu 'anhu), the Messenger of Allaah said, "Verily, Allaah does not take knowledge away by taking it off from the people, but He takes knowledge by taking the scholars until there will be no scholar left. Then the people will take ignoramus people as leaders. They, when consulted, will give verdicts without

knowledge and consequently, become misguided and misguide others." [Saheeh al Bukhooree]. Shaykh Muhammad Sa'eed Raslaan (hafidhohuLlaah), in explanation of this hadeeth in one of his clips, said, "So then: the cause of misguidance and misguiding others is ignorance. This is how it is textually stated. As what is understood from it, that is: The cause of finding guidance and to guide others is knowledge. So knowledge is the path of salvation." He (hafidhohuLlaah) also said, "If the ignoramus kept silent; then the scholars would surely have found tranquility."

Oh Allaah! You're the doer of whatever you wish. We beseech you with your names and attributes to keep us steadfast upon your path. We also ask you to free these unsuspecting folks and their leaders from the path of destruction they've chosen.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELEASED FROM THE ILESHA PRISON (1)

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

Rosheed Mustopha (popularly known as Aboo Ibeji), the boy who champions the 'aqeedah of Muhammad 'Aliyy Jabata (al Khoorijee) in Ibadan southwestern Nigeria, and who was recently released from the Ilesha prison after serving a jail term, on Sunday, held his first public lecture titled, "A call to Dr Siraj Bilal to Repent from his Misguidance". Speaking during that lecture, with a reduced level of bad mannerisms which we have always known with him, indicative of the fact that he had learnt an atom of lesson in the prison, he uttered some nonsensical statements

which need to be urgently addressed. From them are statements of bad mannerisms, threat, bragging, hot lies, and a show of lack of understanding of what knowledge entails.

He said, "We tell you today, go to anywhere you like, go to the supreme (court). Is there any other court after the supreme (court); there is none, it (that is, Supreme Court) is the apex. (It's) okay, judge on the basis of whatever you like, there is no problem. When it was judged that I should go to Ilesha (to serve a jail term), did I refuse to go? Give another verdict! Give a verdict that I should pay 10,000,000, there is no problem! There is no problem at all. Do whatever you like. Who are you? [Time: 29:50-30:17] The truth is, there is in these statements, indications that he hasn't really learnt much lessons in the prison yard. This in itself should make us know that the system of government here is unlikely to take care of people with these Khowaarij ideologies. Therefore, sending them to prisons may even strengthen them, as there are tendencies that they would meet people much stronger than them in bad mannerisms and boldness upon misguidance. However, I have to clearly state that I am not in support of the other party, so please do not count me as someone who supports them. That is the truth.

He said, "If it is about proving how powerful (we are), I swear by Allaah; with all his (Dr Asrau) moves he can't stand it. I swear by Allaah on it, he can't stand it. If it is about how powerful we are, despite how young I am, I am very influential. By Allaah, I am very serious about this. I'm very influential. [Time: 33:54-34:13] My take is; there is in these statements, indications of threat and the fact that he has some backup which eyes must be kept on. Swearing by Allaah continuously to establish a fact is not a child's play. I strongly remember that (in one of his lectures after he was first arrested) he mentioned some brothers from other countries who have been following the issue closely. Many questions are rushing to my mind, each demanding quick responses, 'who are these people?', 'where did they study from?', 'who and who are their teachers', 'do they have the similar ideology of all bid'ah is a major kufr?', 'have they written some books of knowledge that we could read to know where they belong?', 'do we have some of them in Nigeria at the moment?' and many more. Hmm, Allaah's aid is sought!

He also said, "In fact, there is a person who I don't want to reveal his name, he came from Cairo, he is in Lagos right now, though I don't know him. He phoned me that he heard so and so (about me), and he came from Cairo, he revealed all the power he has in this world to me, saying I have so and so power!, I have so and so power!!, but I was thinking in my mind that I don't need these

forms of power. He even told me How to go about it. This (conversation) happened just penultimate yesterday or three days ago. I said, "No, it's not up to that level". [Time: 35:32-36:06] There are battalions of questions to be asked here. Who is the person he is referring to? Is he a Nigerian? What is the person's mission in Nigeria? Where did he get those powers from? How did he get Rosheed's phone number? Where did he study from? Is he presently in this country?

The last time I wrote regarding the issue of Yoosuf (Aboo 'Abdillaah), I said there is fire on the mountain. The fire is becoming obvious. We ask Allaah to keep us firm upon His path.

All in all, those of us who have subscribed to the way of the pious predecessors (which we ask Allaah to make us truly be from them) need to be extraordinarily careful in these times of trials and tribulations in the southwestern Nigeria.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us falsehood as falsehood and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected household and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORJEE AFTER HE WAS RELEASED FROM THE ILESHA PRISON (2)

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

In continuation of the previous explanations on the nonsensical statements of Rosheed Mustopha, he said, "The most meritorious time I have ever spent (in my life) was my time in the prison. I have never enjoyed anytime other than that in my life. I read Qur'aan till the Qur'aan almost became tired. There is nothing I was doing (he and his cohorts activated laughing mode). The Qur'aan itself knows that I read it. The same thing with at-tahajjud, I never missed it. Allaah really blessed me in the prison. Allaahu Akbar, if not for some of their laws, I would have revealed some things to you. [Time: 43:30-44:11]

One, since he claims that the meritorious time he ever spent in his life was in the prison, why did he leave the prison after the jail term? He should have begged the authorities to let him remain there. Why would a 'scholar' leave the place where he worships Allaah the most? My take is, it is very possible that he was only saying those statements to make his rival feel tired and consider going for amnesty, or he was only trying to steal the show.

Two, he said he read the Qur'aan till the Qur'aan almost became tired. This is the same muppet who claims that he calls to tawheed. Why would the Qur'aan be tired because of you? This is an offence which if one of his enemies are guilty of, he would possibly make takfeer of the person. We ask him, what is the ruling of this nonsensical statement of yours?

Three, we are afraid that he is possibly showing off with those statements claiming that he did so and so acts of worship in the prison. Who asked him to say those tales by moonlight? The Messenger of Allaah said, "Whoever shows off, Allaah will expose him." (Narrated by al-Bukhooree and Muslim). Al-Haafidh Ibn Hajar (rohimohuLlaah) said: al-Khottoobi said, this means: whoever does something that is not sincerely for the sake of Allaah, merely wanting people to see him and hear him, will be punished for that, Allaah will expose him and make known what he is concealing. It was said that whoever does something with the intention of gaining status and prestige among people, and does not seek the Face of Allaah by doing it, Allaah will make him the subject of bad speech among the people in whose eyes he wanted to gain status, and he will have no reward for it in the Hereafter. [Fathul Baariy 11/336]

Rosheed (popularly known as Aboo Ibeji) also said, "Look at this Asrau, he is the head of the Sharee'ah court in Osun over there. They have Sharee'ah court (in Osun), the same way they have it in Ibadan here. He is from the leaders (of the court). If you really have faith and hold the Qur'aan in high esteem, you should have taken the issue to the place. But, (its) because the Qur'aan and Sunnah would be used to judge and daddy (Dr Asrau) won't be contented with it. That is exactly where his problem is, which he is not revealing to the people. It won't pay (that is, 'favour') him."

The statement, "Look at this Asrau" is a very good compliment, abi??? This is from the bad mannerisms remaining with him. Anyway, this is fairer in comparison to those statements that landed him in Ilesha prison. I tell you, 'the boy is coming down gradually'. Before, it used to be statements like 'nigbesi aye omoyen', 'omoyen le ni eda', and the likes.

Funnily enough, he was expecting his enemy to take the case to the Sharee'ah court in Osun state as if he regards those officials championing it as Muslims. Since he believes that his rival, 'a kaafir', is from the leaders of the Sharee'ah court, how does he want to sink it down our throat that his rival should have taken it there? What difference does it make to him? A kaafir is a kaafir and there is no such thing as kaafir raised to the power of infinity!

To be continued

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected household and companions, and on the generality of the Muslims till the end of time.

**DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-
KHOORJEE AFTER HE WAS RELEASED FROM THE ILESHA PRISON (3)**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

In continuation of the previous explanations on the nonsensical statements of Rosheed Mustopha (Aboo Ibeji) during his lecture on Sunday; he said, "There is nothing in Doctorate degree. It is just about writing. You may be asked to write (an essay on a topic) related to trees and birds. That's all. You become a doctor (automatically). There is nothing in professorship. You will only be asked to write on a particular thing after which you'll be awarded the certificate if you're influential. The four years university program is the part which has to do with knowledge. With all these statements of mine, bring out any of your thanowiy students who can do all these things I am doing. Where will you get one? Bring out any of your thanowiy student who graduated

from any of your madaaris in the whole of Nigeria who can withstand me! You only want to ridicule me, that's all. Me! Secondary school student! Never! How can I be a secondary school student despite how eloquent I am to the extent that a Doctor here hailed me! I am more than a Doctor. It's just that I don't have any certificate (to prove it). [Time: 68 minutes 04 seconds to 68 minutes 58 seconds]

MY COMMENTS: To start with, claiming that there is nothing in Doctorate degree and Professorship in Islaam is not only a show of lack of understanding of what knowledge entails, but also, a "hot lie" which is best said by a person whose level of ignorance is immeasurable. If there is 'nothing' in doctorate and professorship qualifications, we wouldn't have seen some of the 'Ulamaa with them. Shaykh Soolih Fawzaan and Shaykh 'Abdillaah al-Bukhooree are both doctors and professors in the field of Islaamic knowledge. Shaykh Robee bn Haadee al-Modkholee has a doctorate degree in the field of Islaamic knowledge. Does that mean they wasted their time studying nothing or reading about trees and birds? A Yoruba adage says, "The one who doesn't have the like of what one has will never know its worth." Without any doubt, if his ignoramus teacher (Muhammad 'Aliyy Jabata) has one of those qualifications, he wouldn't have said that nonsensical statement.

In one of his statements while refuting Dr Asrau, he said, "Don't you know the meaning of Ph.D? Doctor of philosophy; Ph stands for philosophy (while) D stands for Doctor. How can one be boastful of that?! This is the qualification they (Dr Asrau and every other Doctor in the field of Islaamic knowledge) received and they keep on ranting and distorting the deen." I (Aboo Aaishah Al Odeomeey) have no atom of doubt that these statements are best said by a stupid ignoramus. SubhaanoLlaah! This is someone who hasn't learnt in the University to have at least, a first degree. Is it a sin or an innovation to be a doctor or a professor or both in the field of knowledge? Ask him to mention the doctors and professors whose years of studying for those qualifications were based on just writing about trees and birds. Trees and bird! Trees and birds!! Trees and birds!!! Where do they get these nonsensical, foolish, stupid, brainless, imprudent, idiotic, indiscreet, ridiculous, silly and unwise statements from? This boy is indeed a liar.

According to him, no thanawiyy student in the whole of Nigeria knows better than him. There is in this statement, a display of ignorance, lie and bragging upon misguidance. By Allaah, this is obvious to the people with common sense. Rosheed's 'tatment' and 'grammar' (in his teacher's

tone) is just too much. Isn't it? He claims he is eloquent to the extent that a Doctor hailed him. The truth is, even when I can't believe him until I hear it myself, I say, if it's true, the Doctor must have made a mistake or he himself is a confused being. This boy who claims he is very eloquent is used to pronouncing 'qiyaamah as qiyawmah' and 'nikaah as nikai'. In fact, in the same lecture, he made the same mistake of pronouncing 'al-qiyaamah' as 'al-qiyawmah.' [Time: 47 minutes 03 seconds to 47 minutes 04 seconds]. This is the same boy who translated, 'al-ismu qodru mushtarok baynol bidai' kulli haa' as 'every bid'ah is on the same level of sin" instead of 'sinning is the common factor constant in all bid'ah'. He has forgotten that the Messenger of Allaah said, "Whoever shows off, Allaah will expose him." [Saheeh al-Bukhooree and Saheeh Muslim] There are many errors we know about him. We ask Allaah to rectify our affairs and guide us all to the straight path.

In the second part of my dissection of his nonsensical statements, I mentioned the nonsensical statement he made about the Qur'aan with a view to exposing his weakness in issues related to the 'aqeedah of the Ahlus sunnah wal Jamaa'ah. He uttered the statement twice; if the first one was a mistake, the second one wouldn't have followed. Fortunately, some of his advocates accepted it as an error, but 'unfortunately' they couldn't make takfeer on him. This is how dodgy they're. Allaah exposed them! As for a group of them, they still believe that their teacher was correct to have said that. We ask Allaah to restore their ratiocination. One thing which has to be pointed out is this, no one is infallible. We can make mistakes in the issues of usool and furoo'. Those mistakes need not be hijacked and used to nail the person in question, rather, one should, however, make clear to the person, his mistake with evidences from the Qur'aan and Sunnah. This is as simple as ABC! This is what they have not been properly applying. Their refutations are always with insults and showing off. If you're not with them, you can't escape being labeled as a kaafir except if you haven't had an encounter with them before. The truth is, no single scholar in Nigeria will remain a Muslim to them (Muhammad 'Aliyy Jabata and his students) because there will be one misgrounded conceit or the other that would be attached to the scholar. Once you're upon the 'aqeedah of the Ahlus sunnah which states (with evidences) that there are some innovations which doesn't take the doer out of the fold of Islaam, and you act upon it, you're in trouble. They would say, 'so and so' is an innovator and automatically a kaafir and you may regard the person as a Muslim because his innovation doesn't take him out of the pale of Islaam. How are we together? The obvious truth is that they are innovators. Shaykh (Doctor and

Professor) ‘Abdillaah al-Bukhooree said, “ How many people like him (Muhammad ‘Aliyy Jabata) have introduced many heresies into the religion (of Allaah) and they do this based upon their ignorance of the Qur’aan, Sunnah, and the way of the Salaf!” Shaykh even said, “He will give verdicts upon his designed way which if we will deal with him using his methodology, we will make tabdee’ and takfeer of him.” SO I ASK THEM (JABATA AND HIS STUDENTS), ‘WHY IS ROSHEED’S CASE DIFFERENT SINCE THERE IS NO EXCUSE OF IGNORANCE ON THE ISSUES OF ‘AQEEDAH TO THEM?’

We ask Allaah to grant us a better understanding of this religion and to keep us steadfast upon the undiluted Islaam.

I beseech Allaah to show us the truth as being the truth and grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELEASED FROM THE ILESHA PRISON (4)

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In continuation of the previous explanations on the nonsensical statements of Rosheed Mustopha (Aboo Ibeji), he said, “We may be calling you a believer (but) if you’re not such before Allaah it has no meaning. This is what Asrau and all of them do not understand. If I change my statements today, saying Alhamdulillah, do not be annoyed, you (Dr Asrau and others involved) are now from the people of Sunnah; if I say that, are you believers before Allaah?” [Time: 120:42-120:56]

MY COMMENTS: There is in these statements, a claim of the knowledge of the Unseen. This is an indication that Rosheed Mustopha is very weak in his understanding of the ‘aqeedah of the

Ahlu Sunnah wal Jamaa'ah. From these statements, he claimed that Dr Asrau and 'all of them' (that is, all the people he has declared as innovators) are disbelievers before Allaah as if he received a revelation regarding that affair. You can imagine another GREAT error of 'AQEEDAH! Isn't he really far from knowledge with these nonsensical statements? WHAT IS THE RULING OF THAT STATEMENT CLAIMING THAT ALL THE PEOPLE THAT ROSHEED DECLARED AS INNOVATOR ARE INDEED KUFFAR BEFORE ALLAHAH? 'O YOU JABATAWIYYOON', IS THERE EXCUSE FOR THIS TOO?

What is known in the 'aqeedah of the Ahlu Sunnah is to judge by that which is apparent without claiming that it must be the same with Allaah's decree. He (Rosheed Mustopha al-Khoorijee) has no right to utter that statement. Is he oblivious of these evidences?

'Abdillaah bn 'Utbah reported: I heard 'Umar Ibn Al-Khottob (rodiyaLloohu 'anhu) say, "Verily, in the time of the Messenger of Allaah (sollaLloohu 'alayhi wa sallam), the people would be judged by revelation, but the revelation has ended. Now we judge you according to your outward deeds. Whoever shows us good, we will trust him and favor him and it is not for us to judge his inner secrets, for Allaah will hold him accountable for those. Whoever shows us evil, then we will not trust him or believe in him even if he claims his intention is good." [Saheeh Bukhooree]

There are many evidences in the Qur'aan that shows that no one knows the Unseen. For example, Allaah says, "Say: "None in the heavens and the earth knows the unseen except Allaah, nor can they perceive when they shall be resurrected." [Soorah an-Naml (27):65]

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkneses of the earth and no moist or dry (thing) but that it is (written) in a clear record. [Soorah al-An'aam (6):59]

OH YOU JABATAWIYYOON! HOW DID ROSHEED KNOW THAT ALL THE MUSLIMS HE HAS DECLARED AS KUFFAR ARE INDEED KUFFAR BEFORE ALLAHAH????

We ask Allaah to guide Rosheed Mustopha (Aboo Ibeji), his teacher (Muhammad 'Aliyy Jabata), and all the ignoramuses following them to the undiluted Islaam.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

SubhaanokaLlaahummo wa bi hamdika ashhadu an laa ilaaha illa anta astaghfiruka wa atoobu ilayk

DISSECTING THE VERBAL MENSTRUATION OF ROSHEED MUSTOPHA AL-KHOORIJEE AFTER HE WAS RELEASED FROM THE ILESHA PRISON (5)

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In continuation of the explanations of the nonsensical statements made by Rosheed Mustopha (Aboo Ibeji) al-Khoorijee during his first public lecture after he was released from the Ilesha prison, he said, “Compulsion is the only impediment to be considered in the issue of kufr. I will read the statements of Muhammad Ibn ‘AbdulWahhab to you. (Talking to one of his ignoramus listeners, he said) Let me have that book. This statement is very interesting regarding the issue of kufr. You will understand it. The only impediment that will make you engage in kufr and yet won’t make you a kaafir is one, not two. There is no evidence they can find in this world. None! If you do an act of kufr or shirk and we fail to declare you as a mushrik after the conditions have been established (that what you did is indeed kufr), what will make us restrain from declaring you as a kaafir is compulsion. That’s all.” [Time: 1:41:56 – 1:42:28]

To start with, the issue of takfeer is not a child's play as it is evident from the hadeeth of Aboo Hurayroh and other than him, wherein the Messenger of Allaah (sollaLloohu 'alayhi wa sallam) said, "If a man says to his brother, O Kaafir! Then SURELY one of them is such (i.e., a Kaafir)." [Saheeh al-Bukhooree]. This is from the reasons the scholars of Islaam have always warned the students to be careful regarding the issues of takfeer. A student, especially a beginner like Rosheed Mustopha (Aboo Ibeji) who hasn't sat down with the 'Ulamaa and the qualified students of knowledge in the Deen, should focus on acquiring beneficial knowledge and refrain from indulging in the issues of takfeer till he becomes ripe. Ibn Sireen (rohimohuLlaah) said, "This knowledge is the religion, so watch whom you take your knowledge from." Shaykh Al-Fawzaan said, "The judgment of apostasy and expelling someone from the religion is only appropriate for the people of knowledge who are firmly grounded in knowledge, and the judges in the sharee'ah law courts, and those who are capable of giving legal verdicts. And this is just like the other matters, and it is not the right of every person, or from the right of those who are learning, or those who ascribe themselves to knowledge, but who have deficiency in understanding. It is not appropriate for them to make judgments of apostasy (upon others). [Maraaji'aat fee Fiqh il-Waaqi...(compiled by Abdullaah bn Muhammad ar-Rifaa'ee)]

Rosheed Mustopha (Aboo Ibeji) made an unguarded statement saying, "there is NO evidence they can find in this world (to prove that there is another impediment of takfeer other than compulsion)." As a matter of fact, this is not a surprise because he has said statements heavier than this which I have exposed. He keeps on displaying his ignorance as he tries to show off. The Messenger of Allaah said, "Whoever shows off, Allaah will expose him." [Narrated by al-Bukhooree and Muslim] It is, however, worth mentioning that the scholars differ as to whether or not the excuse of ignorance is to be considered in issues of 'aqeedah, but I am with the people of knowledge who hold that ignorance is a valid excuse in the issues of 'aqeedah with clear-cut evidences from the Qur'aan and Sunnah.

Shaykh Al-'Allaamah Al-Faqeeh Aboo 'Abdillaah Muhammad Ibn Soolih Ibn Muhammad Ibn al-'Uthaymeen (rohimohuLlaah) after mentioning and expounding in details, the conditions of takfeer with battalions of evidences, said, "The barriers of takfeer are, one compulsion; if a person is forced to make an act of kufr, while his heart is at rest with Eemaan (faith), then this (person) cannot be deemed as a Kaafir due to the presence of this barrier. Allaah said, 'Whoever disbelieves in Allaah after his belief except for one who is forced while his heart is secure in

faith. But those who (willingly) open their breasts to disbelief, upon them is wrath from Allaah, and for them is a great punishment.’ [Soorah an-Nahl (16):106] Two, the act was done unintentional. This is a person who does not know what he said due to being extremely happy, sad, fearful, or any other instance similar to that. Allaah the Most High said, ‘...And there is no blame upon you for that in which you have erred but (only for) what your hearts intended. And ever is Allaah Forgiving and Merciful [Soorah al-Ahzaab (33):5]. [Majmoo’ al-Fataawa war-rosaail (3/52-55) via Tryingtofollowthesalaf.com]

Shaykh Muhammad Soolih Ibn al-‘Uthaymeen (rohimoHuLlaah) was asked about the excuse of ignorance with regard to matters of belief; he replied, “Having different views concerning the excuse of ignorance is like any other fiqhi issue that is subject to different views. The difference may be in wording sometimes, by the way of applying the ruling to a particular person. In other words, all are agreed that a certain statement (made by the person in question) constitutes belief, or a certain action constitutes disbelief, or a failure to do something constitutes disbelief, but is the ruling applicable to this particular person, because the reason to apply the ruling to him is valid and there is no impediment, or is it not applicable because there are some reasons to indicate that the conditions of applying it are not met in his case, or that there is some impediment to doing so? Ignorance of that which makes one a disbeliever is of two types: The first type is when the individual does not believe in anything, and it has never crossed his mind that there is a (true) religion other than which he is following. In shar’i terms he is to be treated as he appears to be in this world; as for the hereafter in whatever way Allaah, may He be glorified and exalted, wills, and Allaah knows best what they will do, but we know that he will not enter fire except for a sin that he commits, because Allaah, may He be exalted, says (interpretation of the meaning): “and your Lord treats no one with injustice” [al-Kahf 18:49]. Rather we said that he is to be treated as he appears to be in this world, which means that he is to be treated as a disbeliever according to shar’i rulings, because he is not a Muslim, so he cannot be treated as a Muslim. The reason why we said that the most correct view is that he will be tested in the hereafter is that there are many reports to that effect, which were quoted by Ibn al-Qayyim (may Allaah have mercy on him) in his book ‘Tareeq al-Hijratayn’, when he discussed the eight view concerning the children of the mushrikeen [and their fate in the hereafter].

The second type is when there is ignorance on the part of an individual who is a Muslim, but he grew up believing in (or practicing) that thing that makes one a disbeliever and is never crossed

his mind that it is contrary to Islaam, and no one advised him of that. Such a person is to be treated as a Muslim and in the hereafter his fate will be decided by Allaah, may He be glorified and exalted. That is indicated by the Qur'aan, the Sunnah and the words of the scholars. The evidence from the Qur'aan includes the following: "And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our verses. And never would We destroy the towns unless the people thereof are zalimoon [al-Qasas 28:59] "Messengers are bringers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers" [an-Nisa' 4:165] "And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allaah misleads whom He wills and guides whom He wills" [Ibraheem 14:4] "And Allaah will never lead a people astray after He had guided them until He makes clear to them as to what they should avoid" [at-Tawbah 9:115] "And this is a blessed Book (the Qur'aan) which We have sent down, so follow it and fear Allaah, that you may receive mercy. Lest you should say: 'The Book was only sent down to two sects before us, and for our part, we were in fact unaware of what they studied.' Or lest you should say: 'If only the Book had been sent down to us, we would surely have been better guided than they.' So now has come unto you a clear proof from your Lord, and a guidance and a mercy" [al-An'aam 6:155-157] And there are many similar verses which indicate that proof cannot be established except after knowledge had been conveyed and explained [SOURCE: Shaykh Muhammad Saalih al-Munajjid's website]

According to the statements of Rosheed, compulsion is the ONLY impediment to be considered in the issue of takfeer; there is no excuse of ignorance. Going by his methodology; who made it compulsory for him to utter those kufr statements? He said, "I read the Qur'aan till the Qur'aan (itself) almost became tired". He also claimed that all the Muslims he has declared as kuffar are indeed kuffar before Allaah, making it clear that he isn't infallible in deducing a ruling of such. This is his statement, "If I change my statements today, saying Alhamdulillah, do not be annoyed, you are now from the people of Sunnah; if I say that, are you believers before Allaah" The bottom line is that there was no compulsion on Rosheed when he said those kufr statements, loud and clear, and other impediments have been removed as explained in the earlier posts, save ignorance, which he and his followers wallow in, and which they do not consider in the issues of takfeer. I have given him the excuse of ignorance, but I still ask the Jabatawiyyoon, 'Is Rosheed still supposed to remain as a Muslim to you by your methodology?' Don't be hypocrites! Be just!

As for the apologists from them claiming that he had retracted those kufr statements, we ask them to produce the audio clip wherein he did so if they're indeed truthful. Allaah says, "Except for those who repent and correct themselves and make evident [what they concealed]. Those one, I will accept their repentance, and I am the One who accepts repentance, the Merciful." [Soorah al-Baqoroh (2);160]

We ask Allaah to guide Muhammad 'Aliyy Jabata, his second in command (Rosheed Mustopha Aboo Ibeji) and every other person with their Khowaarij ideologies.

I beseech Allaah to show us the truth as being the truth and grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTATION ON THE 'AQEEDAH OF MUHAMMAD BN 'ALIYY JABATA BY SHAYKH 'AMROO 'ABDULMUN'IM SALEEM

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam)

To proceed, Al-Imaam al-Barbahaareey (rohimohuLlaah) said, "May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask and see: Did any of the Companion of the Prophet (sollaLloohu 'alayhi wa sallam) speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not go beyond it for anything and do not give precedence to anything over it and thus fall into the fire." [Sharhu ssunnah]

After examining the speeches of Muhammad 'Aliyy Jabata regarding his creed, I asked myself: Did any of the Companions say that every bid'ah is a major kufr. The answer was and is still and will always be, NO. I asked again, did any of the scholars say anything about this affair? The answer was yes, they're agreed that innovations vary in rank. I was like wow. I found many narrations from them which I have been mentioning for a very long time. Since their consensus

is based upon strong evidences (which I have mentioned and explained, times without number), then it is upon me to spread it whether you like it or not.

Shaykh 'Amroo 'Abdulmun'im Saleem has this to say regarding this affair: As for the one whom we describe with bid'ah mufassiqoh; his ruling is like the ruling of the one who falls into the major sins. His 'eeman is still intact with respect to what he does which are inline with the Sunnah. For these innovators (who we describe with bid'ah mufassiqoh), there is no Ahlus Sunnah who says one won't seek forgiveness for them, pray for them, and pray on them if they die. Their ruling is with Allaah in the hereafter; if He wishes he may punish them and if He wishes He may forgive them. No one must say that they are inhabitants of paradise or inhabitants of hellfire. Even if one dies upon tawheed without (obvious) sins, we have no right to say he is an inhabitant of jannah or inhabitant of jahannam. This is well established in the 'aqeedah of the Salaf and in the statements of (all) the scholars of Sunnah.

[USOOLU LLATI BA'ADA GHULAATU FEE MODHABAHUM FEE TABDEE' page 98]

We ask Allaah to guide Muhammad 'Aliyy Jabata and his students to the correct creed.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTATION ON THE 'AQEEDAH OF MUHAMMAD BN 'ALIYY JABATA BY SHAYKH SALEEM BN 'EID AL-HILAALEE

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

Muhammad bn 'Aliyy Jabata Al-Khoorijee, the man who calls to the innovated principle of 'every bid'ah is a major kufr', uses as one of his proofs, the book of Shaykh Saleem bn 'Eid al-Hilaalee (hafidhohuLlaah), popularly known as 'al bid'ah wa atharuha as-sayyi' fil-ummah.' He lied against this Shaykh, claiming that the Shaykh didn't classify bid'ah into mukaffiroh and mufassiqoh in the book. He is used to misreading and misinterpreting some points in the book when establishing his false creed. Allaah (Subhaanohu wa ta'aala) exposed him with some students of knowledge (may Allaah bless them all) who clarified his lies by calling the Shaykh,

and regarding the fake book he is used to reading in order to establish that the Shaykh later changed certain things in the book.

Instead of keeping mute after being clearly exposed, he (the liar) came out publicly again trying to shield himself with the statement, “Truly, fitnah happens (a lot) in the Arabian Peninsula, so when fitnah happens, they (the scholars) used to do that (i.e. change the truth). Do you get it? [His audio clip titled ‘Refuting the call to Saleem Hilaalee’ Time: 15:21 to 15:30]” He levied a grievous allegation against the scholars of Islaam that they’re used to changing the truth whenever they see fitaan. Such allegation against the scholars, rohimohuLlaah for he who is dead amongst them and hafidhohuLlaah for he who is alive amongst them, is not only laughable, but also ridiculous. May Allaah deal with this muppet if he fails to recant this blatant lie against the scholars of Sunnah!

Now, let’s take a look at some statements of the Shaykh proving that he classified bid’ah in that same book.

Shaykh Saleem bn ‘Eid al-Hilaalee (hafidhohuLlaah) said, “Anyone who calls to innovation is worthy of being punished in this life in order to secure the garden of the Sharee’ah which doesn’t deserve to be stained, and in order to restrict his evils from the people. The least form of punishment is to boycott him; he shouldn’t be given a post in the religion, and knowledge shouldn’t be taken from him, and he won’t be asked questions regarding any issue of the religion; his testimony won’t be accepted. Due to these (statements), there is a consensus amongst the scholars, from the scholars of hadeeth, the scholars of fiqh and the scholars of usool that, as for an innovator who becomes a kaafir with his innovation, we won’t take narrations from him with the consensus (of the previously mentioned scholars), BUT AS FOR THE INNOVATOR WHO DOES NOT BECOME A KAAFIR (WITH HIS INNOVATION), THERE IS A DIFFERENCE OF OPINION (AS TO ACCEPTING HIS NARRATIONS OR NOT), EXCEPT FOR THE ONE WHO FINDS EASE IN LYING AND USES IT TO SUPPORT HIS SCHOOL OF THOUGHT OR THOSE WHO FOLLOW HIS SCHOOL OF THOUGHT. Ash-Shaafi’i said, “I will take the narration of the people of desire except the khottoobiyyah because they permit false testimonies in order to shield those who support them.” [Al bid’ah wa atharuha as-sayyi’ fil-ummah page 132]

We ask Allaah to guide Muhammad ‘Aliyy Jabata and his students to the correct ‘aqeedah and Manhaj of the people of Sunnah.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

**REFUTATION ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA BY DR
SOOLIH BN EAWZAAN BN ABDULLAAH AL-FAWZAAN**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

From the deviations of Muhammad bn ‘Aliyy Jabata al-Khoorijee, the man who calls to the innovation of ‘every bid’ah is a major kufr’ in addition to some other heresies, is his belief that shirk al-asghor (minor shirk) takes its doer out of Islaam. This belief alone is enough for him to be a Khoorijee let alone some other misgrounded conceits which he brought into this religion. This is because he would erroneously declare Muslims who fall into shirk al-asghor as disbelievers. As it is evident in the ‘aqeedah of the Ahlus Sunnah wal Jamaa’ah, major shirk takes one out of the fold of Islaam while minor shirk only attracts punishment and does not take one out of the fold of Islaam. The scholars only differ as to whether or not the one who dies upon shirk al-asghor will be forgiven by Allaah. We have from them, those who hold that anyone guilty of this would irrevocably enter hell but won’t dwell eternally therein, while others hold that he is under the statement of Allaah, ‘BUT HE FORGIVES WHAT IS LESS THAN THAT FOR WHOM HE WILLS.’

Shaykh Soolih al-Fawzaan (hafidhohuLlaah) said, “There are many differences between shirk al-asghor and shirk al-akbar. (One) shirk al-akbar takes one out of the fold of Islaam while shirk al-asghor does not take one out of the fold of Islaam. Shirk al-asghor is a form of the major sins. It leads to shirk al-akbar. (Two) shirk al-akbar renders all good deeds void while shirk al-asghor, for example showing off (and) doing deeds in order to be heard, only renders void, the acts it is involved in; (while) other good deeds (which are inline with the Qur’aan and Sunnah) will not be rendered void. (Three) shirk al-akbar makes one’s blood lawful for spilling and one’s properties lawful for taking, unlike shirk al-asghor that doesn’t make one’s blood and property lawful because the one who does it have not left the fold of Islaam.

The scholars differ as to whether or not Allaah will forgive the one guilty of shirk al-asghor just like others sins which ain’t up to shirk al-akbar. This is because when Allaah mentioned shirk there was no differentiation between the two. Allaah says, ‘Verily, Allaah does not forgive associating partners with Him...(Soorah an-Nisaa’ 48 and 116).’ This verse encompasses shirk al-akbar and shirk al-asghor, but there is a difference between the two in the sense that shirk al-akbar makes one abide eternally in hell while shirk al-asghor won’t make one abide eternally in hell. He (the one guilty of shirk al-asghor) will only be punished and not forgiven but he won’t abide eternally in hell. These are the differences between shirk al-akbar and shirk al-asghor but all these forms of shirk are perilous.”

Shaykh Soolih al-Fawzaan was asked, ‘you have mentioned (in the previous teachings) that the scholars differ in the ruling of shirk al-asghor regarding whether or not it will be forgiven. Which view is more likely to be correct between the two (opinions)?’

Shaykh Soolih al-Fawzaan said, “This is the response. The most correct opinion, Allaah knows best, is that Allaah will not forgive the one guilty of it because the verse includes both forms of shirk, but the one who enters hell due to this will never dwell eternally (therein) unlike the one who enters hell due to shirk al-akbar.” (SHARH NOWAAQIDUL ISLAAM, PAGE 50)

May Allaah make it easy for us to make use of what we have learnt appropriately and make us learn more beneficial knowledge!

We ask Allaah to guide Muhammad ‘Aliyy Jabata and his students to the correct ‘aqeedah and monhaj of the people of Sunnah.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

**REFUTATION ON THE ‘AQEEDAH OF MUHAMMAD BN ‘ALIYY JABATA BY
SHAYKH AL-‘ALLAAMAH AL-FAQEEH ABOO ‘ABDILLA AH MUHAMMAD IBN
SOOLIH IBN MUHAMMAD IBN AL-‘UTHAYMEEN**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Muhammad bn ‘Aliyy Jabata al-Khoorijee, the man who calls to the innovated principle of ‘every bid’ah is a major kufr’ in Nigeria, also believes and calls to the extreme ideology that ‘all the seventy-two sects mentioned in the ahadeeth of the Messenger of Allaah (sollaLloohu ‘alayhi wa sallam) are disbelievers without exception.’ He is so strict on this to the extent that he believes that there is no excuse of ignorance on the issue. Once a person ascribes to any group; he believes that the person is a disbeliever. This belief is not only against the Qur’aan and the Sunnah, but also against the consensus of the Companions (rodiyaLloohu ‘anhum) as affirmed by Shaykh al-Islaam Ibn Taymiyyah (rohimohuLlaah) in Majmoo’ al-Fataawa.

Let’s have a look at what Shaykh Soolih al-‘Uthaymeen has to say regarding this issue.

As-Shaykh Al Allaamah Al Imaam Muhammad bn Soolih al-'Uthaymeen (rohimohuLlaah) was asked, “In the hadeeth, “My Ummah will divide into seventy-three (73) sects all of them will be

in the fire except one”, will they (the 72) sects be in the fire forever or are they from the astray groups from amongst the Muslims?”

The Shaykh (rohimoHuLlaah) answered, “The Prophet’s statement, ‘My Ummah will divide into 73 sects; all of them will be in the fire except one’, does not mean that they will all be in the fire forever. Rather some (of them) commit bid'ah which warrants their staying in the fire (eternally), while (others commit) bid'ah which will make the servant deserving of entering the fire but he will not stay therein for eternity. So the situation will all depend on the (type of) bid'ah which is committed and the extent of the differing from that which the Prophet (sollaLloohu ‘alayhi wa sallam) and his companions were upon.”

It was then asked, “One of them will be in Jannah”; does this mean that a man from Firqotun Noojiyah (the victorious group) will never enter the fire?

The Shaykh (rohimoHuLlaah) then answered, “(Either) he would not enter the fire or, he would enter the fire but not remain therein forever.”

It was then asked, “How do we understand this?”

The Shaykh (rohimoHuLlaah) said, “We say for example, people (Muslims) are of four categories (with regards to this issue);

The First: An innovator who commits a bid'ah that is mukaffiroh (which takes one out of the fold of Islaam). And he has absolutely no Sunnah with him. So this one will remain in the fire, and there is no difficulty in this (i.e. with regards to his ruling).

The Second: An innovator who commits a bid'ah that is mufassiqoh (which does not take one out of the fold of Islaam). So this one deserves to enter the fire but he will not stay therein forever.

The Third: A pure Sunni; this one will enter into Jannah and does not deserve to enter the fire. And if he were to enter it (the fire) due to some other sins, then he would not stay therein forever.

The Fourth: A Sunni, who has mixed both good and bad deeds. This one deserves to enter the fire but would not stay therein forever.” [Al-Moftuh al-Baab liqo’aat, Translated by Aboo Abdis Siddiq Salaam al-Juyaanee with some changes by Aboo Aaishah Al Odeomeey]

May Allaah make it easy for us to make use of what we have learnt appropriately and make us learn more beneficial knowledge!

We ask Allaah to guide Muhammad ‘Aliyy Jabata and his students to the correct ‘aqedah and Manhaj of the people of Sunnah.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

**REFUTING THE FOOLISHNESS, LIES, INNOVATIONS, AND OBLIVIOUSNESS OF
MUHAMMAD BN ‘ALIYY JABATA AL-KHOORIJEE REGARDING SOME OF HIS
STATEMENTS IN HIS AUDIO CLIP TITLED, ‘REJOINDER TO SARUMI’ (1)**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Muhammad bn ‘Aliyy Jabata al-Khoorijee, the man who calls to the innovation of ‘every bid’ah is a major kufr’ and some other heresies in Nigeria said, “It’s not that Sunnah is takfeereey; (Sunnah is) the person who declares anyone who falls into shirk and bid’ah as a kaafir after the conditions are perfected. By Allaah, it is the methodology of Sunnah. It is the methodology of the pious predecessors. If one fails to do that and he beliefs and practices every other aspect of Sunnah completely, the person is not a Sunnah (that is, he is a disbeliever). That is the problem! You practice all what Sunnah calls to but you restrict yourself from making takfeer on people; by Allaah, you’re not a Sunnah (that is, you’re a disbeliever). [His audio clip titled ‘Rejoinder to Sarumi’ Time 28:55-29:16]

To start with, Imaam Daarul Hijroh, Imaam Maalik bn Anos (rohimohuLlaah) said, “Knowledge is not to be taken from four types of people, and is to be taken from anyone else: (One) the fool who is known for his foolishness, even if he narrates more than anyone; (two) the liar who lies

on the people, even if he doesn't lie upon the Prophet (sollaLloohu 'alayhi wa sallam); (three) an innovator who calls people to his innovation; (four) a shaykh who is known for his virtue and worship if he doesn't understand what he talks about." [Reported in al-Jaami' li Akhlaaq ar-Roowi wa Aadaab as-Saami 1/139]

I do not know of any of these four attributes that one won't find in Muhammad 'Aliyy Jabata al-Khoorijee. Is it foolishness? Is it 'hot' lies? Is it calling to innovation? Is it obliviousness of the text of the Qur'aan and Sunnah? Sometimes, I feel like crying whenever I remember the nonsensical statements of Muhammad 'Aliyy Jabata. May Allaah open the eyes of the people who have been deceived by him to the truth!

HIS FOOLISHNESS: His foolishness is evident in his statements, "IT'S NOT THAT SUNNAH IS TAKFEEREY", "If one fails to do that and he beliefs and practices every other aspect of Sunnah completely, THE PERSON IS NOT A SUNNAH." Instead of saying 'a Sunni isn't to be mistaken for a takfeerey', and 'the person is not a Sunni', he said, 'sunnah isn't a takfeerey' and 'the person is not a Sunnah' respectively. This is something that a Muslim kid understands. How can a Muslim become a Sunnah? 'Sunnah bawo'! He is used to saying this foolish statement before the ignoramus attending his sitting of ignorance, yet they wouldn't correct him. The reason is simple, they've taken him as someone who has a final say regarding their deen. May Allaah rectify their ignorance!

HIS LIES: His 'hot' lies are evident in these statements, "(SUNNAH IS) THE PERSON WHO DECLARES ANYONE WHO FALLS INTO SHIRK AND BID'AH AS A DISBELIEVER AFTER THE CONDITIONS ARE PERFECTED. BY ALLAAH, IT IS THE METHODOLOGY OF SUNNAH. IT IS THE METHODOLOGY OF THE SALAF. IF ONE FAILS TO DO THAT AND HE BELIEFS AND PRACTICES EVERY OTHER ASPECT OF SUNNAH COMPLETELY, THE PERSON IS NOT A SUNNAH (THAT IS, HE IS A KAAFIR). He swore by Allaah that a Sunni is anyone who makes takfeer on anyone who falls into shirk and bid'ah after the conditions have been established. He meant by this that there is no difference between the one who falls into bid'ah mufassiqoh, bid'ah mukaffiroh, shirk al-asghor and shirk al-akbar as to declaring them as disbelievers after the conditions. Therefore, they're all equal in judgment. Without an iota of doubt, this is one of the greatest lies of all time. We do not know of any evidence for these claims in the Qur'aan and Sunnah. We do not know of any book of knowledge

written by the scholars, both past and present, wherein they established that people who fall into shirk al-asghor and bid'ah mufassiqoh must be declared as kuffar. He has no predecessor upon this statement. In addition to the evidences we have earlier mentioned and explained to proof that every bid'ah is not a major kufr and that the shirk al-asghor does not take its doer out of the fold of Islaam, the following are some statements of the people of knowledge refuting the lies of Muhammad bn 'Aliyy Jabata al-Khoorijee.

Shaykh 'Abdussalaam bn Saalim bn Rajaa as-Suhaymee: The people of bid'ah are not of the same level; there are from them, those that we will make takfeer upon, like the one who does an act (of kufr) or says statements of kufr; and also before we can declare such person as a kaafir, we have to establish the conditions and impediments, and there are from them, those that we will not declare as kuffar because they haven't done an act of kufr or say a statement of kufr. [FIKRU TTAKFEER QODEEMON WAHADEETHAN WATABRIATU ITTIBAA'I MADHAABU SSALAAF MINOL GHULOOWWI WAL FIKRIL MUNHARI PAGE 31]

Shaykh al-Islaam Ibn Taymiyyah: There is a statement (which claims) that we can't declare anyone who faces the qiblah as a disbeliever; they (the proponents of the statement) belief that we can't declare anyone a disbeliever from those who face the qiblah. The second statement; they say all those who engage in bid'ah must be made takfeer upon; they believe that all the doers of innovations are disbelievers and they have left Islaam. Both statements (which we've mentioned) contradict the truth; it contradicts the evidences of the Sharee'ah. Ibn Taymiyyah has explained that it is an error for anyone who places these statements upon the scholars. He (Ibn Taymiyyah) said the correct thing is that we differentiate between the people of innovation and this is the truth which comes from the Salaf [MAJMOO AL-FATAAWAA VOLUME 7, PAGE 337-340, VOLUME 3, PAGE 352-354, VOLUME 12, 497-498, SHARHU 'AQEEDATU TAHAWIYYAH 338-340...]

Shaykh Soolih al-Fawzaan (hafidhohuLlaah) said, "There are many differences between shirk al-asghor and shirk al-akbar. (One) shirk al-akbar takes one out of the fold of Islaam while shirk al-asghor does not take one out of the fold of Islaam. Shirk al-asghor is a form of the major sins. It leads to shirk al-akbar. (Two) shirk al-akbar renders all good deeds void while shirk al-asghor, for example showing off (and) doing deeds in order to be heard, only renders void, the acts it is involved in; (while) other good deeds (which are in line with the Qur'aan and Sunnah) will not

be rendered void. (Three) shirk al-akbar makes one's blood lawful for spilling and one's properties lawful for taking, unlike shirk al-asghor that doesn't make one's blood and property lawful because the one who does it have not left the fold of Islaam. [SHARH NOWAAQIDUL ISLAAM, PAGE 50]

Shaykh Saleem bn 'Eid al-Hilaalee (hafidhohuLlaah) said, "Anyone who calls to innovation is worthy of being punished in this life in order to secure the garden of the sharee'ah which doesn't deserve to be stained, and in order to restrict his evils from the people. The least form of punishment is to boycott him; he shouldn't be given a post in the religion, and knowledge shouldn't be taken from him, and he won't be asked questions regarding any issue of the religion; his testimony won't be accepted. Due to these (statements), there is a consensus amongst the scholars, from the scholars of hadeeth, the scholars of fiqh and the scholars of usool that, as for an innovator who becomes a kaafir with his innovation, we won't take narrations from him with the consensus (of the previously mentioned scholars), BUT AS FOR THE INNOVATOR WHO DOES NOT BECOME A KAAFIR (WITH HIS INNOVATION), THERE IS A DIFFERENCE OF OPINION (AS TO ACCEPTING HIS TESTIMONIES OR NOT), EXCEPT FOR THE ONE WHO FINDS EASE IN LYING AND USES IT TO SUPPORT HIS SCHOOL OF THOUGHT OR THOSE WHO FOLLOW HIS SCHOOL OF THOUGHT. Ash-Shaafi'i said, "I will take the narration of the people of desire except the khottoobiyah because they permit false testimonies in order to shield those who support them." [AL BID'AH WA ATHARUHA AS-SAYYI' FIL-UMMAH PAGE 132]

Shaykh 'Amroo 'Abdulmun'im Saleem: As for the one whom we describe with bid'ah mufassiqoh; his ruling is like the ruling of the one who falls into the major sins. His 'eeman is still intact with respect to what he does which are inline with the sunnoh. For these innovators (who we describe with bid'ah mufassiqoh), there is no Ahlus Sunnah who says one won't seek forgiveness for them, pray for them, and pray on them if they die. Their ruling is with Allaah in the hereafter; if He wishes he may punish them and if He wishes He may forgive them. No one must say that they are inhabitants of paradise or inhabitants of hellfire. Even if one dies upon tawheed without (obvious) sins, we have no right to say he is an inhabitant of jannah or inhabitant of jahannam. This is well established in the 'aqeedah of the salaf and in the statements of (all) the scholars of sunnoh. [USOOLU LLATI BA'ADA GHULAATU FEE MODHABAHUM FEE TABDEE' PAGE 98]

Ash-Shaykh Muqbil, rohimohuLlaah, and other scholars of Sunnah used to say that bid'ah is divided into mukaffiroh and mufassiqoh. These explanations are very clear in their books and tapes regarding the issue of bid'ah. Shaykh Muqbil and other scholars of Sunnah upon Da'awah salafiyyah were never confused about it. This is a mistake. May Allaah guide him (Muhammad bn 'Aliyy Jabata)! This a (great) harm upon Da'awah....[Shaykh Yahya al-Hajooree]

Shaykh Yahya al-Hajooree: There is no ahlu Sunnah who believes that the bid'ah of the mur'jah is mukaffiroh let alone calling them kuffar, despite their clear bid'ah. We do not know of anyone from the people of Sunnah who labeled them as kuffar. There are many innovations that do not take one out of the pale of Islaam. Shaykhul Islaam categorically mentioned that he doesn't know of anyone (from the ahlu Sunnah) who called the Zaydiyyah kuffar; (this is) because they do get to the level of the extremism of the kuffar. There is no doubt that there are bid'ah mukaffiroh and bid'ah mufassiqoh. This is what the ahlu Sunnah are upon. In shaa Allaah, (we hope) this brother changes this (error based) statement. What I mean by this is that; he should tread the path which the ahlu Sunnah are upon. He should believe that there is bid'ah mukaffiroh and bid'ah mufassiqoh; he should (also) believe that there are those who become kuffar with their innovation while there are those who do not become kuffar with their innovation. This is the way of the Salaf.

Shaykh Ibn al-'Uthaymeen: In both cases, we have to call these people who claim to be Muslims, but who commit acts of bid'ah which may constitute kufr or may be less than that to the truth, by explaining the truth without being hostile or condemning what they are doing. But once we know that they are too arrogant to accept the truth [for Allaah says in Soorah al-An'aam (6):108 'And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.'] if we found out that they are stubborn and arrogant, then we should point out their falsehood, because then pointing out their falsehood becomes obligatory upon us. With regard to boycotting them, that depends upon the bid'ah. If it is a bid'ah which constitutes kufr, then it is obligatory to boycott the person who does it. If it is of a lesser degree than that, then it is essential to examine the situation further. If something may be achieved by boycotting the person, then we do it; if no purpose will be served by it, or if it will only make him more disobedient and arrogant, then we should avoid doing that, because whatever serves no purpose, it is better not to do it. And also, in principle it is haroom to boycott a believer, because the Prophet (sollaLloohu 'alayhi wa sallam) said: 'It is not permissible for a

man to forsake (not to speak to) his brother for more than three (days).” [MAJMOO’ FATAAWA IBN ‘UTHAYMEEN, VOL. 2, PAGE 293]

IMAAM ASH-SHAATIBEE: “There are from innovations, the ones that are ma’asiyah, but there is no consensus on them as to whether they are ma’asiyah or kufr like the bid’ah of the Khawaarij, Qodariyyah, Murji’ah and other deviant sects. There are from innovations, the ones that are ma’asiyah (and) there is consensus on them that they are not kufr, like the bid’ah of celibacy, fasting while standing in the sun, (and) castration. So what is known is that these innovated practices are not upon the same level therefore it is not correct to say that they are upon the same level such as saying they are only disapproved or they are only prohibited.” [AL-I’TISOOM 382-383]

SHAYKH ‘ABDILLA AH AL-BUKHOOREE: The statement affirming that there is no difference between innovations is an error. What I am saying is that if one says there is no bid’ah which can make one become a disbeliever or that every innovations makes one become a disbeliever; this is a (great) error. This statement contradicts the evidences of the Qur’aan and Sunnah, and the way of the Salaf from the first Salafs till now. This statement is an innovation.

To be continued

May Allaah make it easy for us to make use of what we have learnt appropriately and make us learn more beneficial knowledge!

We ask Allaah to guide Muhammad bn ‘Aliyy Jabata and his students to the correct ‘aqedah and Manhaj of the people of Sunnah.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

**REFUTING THE FOOLISHNESS, LIES, INNOVATIONS, AND OBLIVIOUSNESS OF
MUHAMMAD BN ‘ALIYY JABATA AL-KHOORIJEE REGARDING SOME OF HIS
STATEMENTS IN HIS AUDIO CLIP TITLED, ‘REJOINDER TO SARUMI’ (2)**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In the previous post on the same topic, the foolishness and lies of Muhammad ‘Aliyy Jabata al-Khoorijee was exposed in order to prove the statements of Imaam Maalik. He (Imaam Maalik) said, “Knowledge is not to be taken from four types of people, and is to be taken from anyone else: (One) the fool who is known for his foolishness, even if he narrates more than anyone; (two) the liar who lies on the people, even if he doesn’t lie upon the Prophet (sollaLloohu ‘alayhi wa sallam); (three) an innovator who calls people to his innovation; (four) a shaykh who is known for his virtue and worship if he doesn’t understand what he talks about.” [Reported in al-Jaami’ li Akhlaaq ar-Roowi wa Aadaab as-Saami 1/139] The following explanation exposes his calls to innovations and obliviousness of what knowledge of the religion entails.

CALLING TO HIS INNOVATIONS: Muhammad bn ‘Aliyy Jabata al-Khoorijee said, “(SUNNAH IS) THE PERSON WHO DECLARES ANYONE WHO FALLS INTO SHIRK AND BID’AH AS A DISBELIEVER AFTER THE CONDITIONS ARE PERFECTED. BY ALLAAH, IT IS THE METHODOLOGY OF SUNNAH. IT IS THE METHODOLOGY OF THE SALAF. IF ONE FAILS TO DO THAT AND HE BELIEVES AND PRACTICES EVERY OTHER ASPECT OF SUNNAH COMPLETELY, THE PERSON IS NOT A SUNNAH (THAT

IS, HE IS A DISBELIEVER). THAT IS THE PROBLEM! YOU PRACTICE ALL WHAT SUNNAH CALLS TO BUT YOU RESTRICT YOURSELF FROM MAKING TAKFEER ON PEOPLE; BY ALLAAB, YOU'RE NOT A SUNNAH (THAT IS, YOU'RE A DISBELIEVER)."

The innovations in these statements are; one, he beliefs that every bid'ah takes a Muslim out of the fold of Islaam, two; any Muslim guilty of shirk al-asghor is a kaafir, three; anyone who fails to declare people who fall into bid'ah mufassiqoh and shirk al-asghor after the conditions and impediments is a kaafir. This Khoorjee even swore by Allaah that his innovations are from the monhaj of the Salaf.

As for the first belief, 'every bid'ah takes a Muslim out of the fold of Islaam'; Shaykh 'Abdillaah al-Bukhooree (and other than him) said, "This statement contradicts the evidences of the Qur'aan and Sunnoh, and the way of the Salaf from the first Salafs till now. THIS STATEMENT IS AN INNOVATION." We ask him to mention his Salaf upon this. "Mr tatment and drammer", is this "tatment", "drammer" or both??? Some of his advocates have been crying that we should put our evidences for the categorization of bid'ah forward. We have done this, times without number, only for them to reject the evidences with the philosophy they learnt from Muhammad bn 'Aliyy Jabata al-Khoorjee. We ask Allaah to free his intellect from the philosophy he learnt in Cairo. As for the evidences; let me quickly mention a few.

One: Narrated Ibn 'Abbass, "While the Prophet was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Aboo Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast." [Saheeh al-Bukhooree 6704]

Brief Explanation: If every bid'ah renders all good deeds void, the fasting should have been void. The errors added to the fasting were rejected by the Messenger of Allaah (sollaLloohu 'alayhi wa sallam) in line with the hadeeth, "He who innovates something in this matter of ours (i.e. Islaam) that is not of it will have it rejected (by Allaah)." The fasting was retained because it is from the good deeds in our religion. If all bid'ah is a major kufr, the bid'ah should have rendered the fasting void, and as such, he should have been ordered (by the Messenger of Allaah) to terminate it, but to compensate for it (later) since it was a vow. This evidence was used to

support the categorization of bid'ah by Imaam Shaatibee in Al-'Itisoom, Imaam Al-Turtushi in Al-Bidaul awliyah, Shaykh Soolih Fawzaan in Kitaabu ttawheed and many other scholars.

Two: Narrated Sa'd bin Abee Waqqos, "The Messenger of Allaah (sollaLloohu 'alayhi wa sallam) prevented 'Uthmaan bn Mazun from celibacy, and had he allowed him, we would have got ourselves castrated [Saheeh Bukhooree 5074, Saheeh Muslim 1402].

Brief Explanation: There is no doubt that celibacy is an innovation, and as such, he ('Uthmaan bn Mazun) was ordered not to do it. Despite this warning from the Messenger of Allaah (sollaLloohu 'alayhi wa sallam), Uthmaan bn Mazun later did this tabattul in a different manner and wasn't declared as a disbeliever by the Messenger of Allaah, despite the iqoomotul hujjah. How? Zhuhri reported from 'Urwah that 'Aaishah said, "The wife of Uthmaan bn Mazun entered upon 'Aa'ishah, her name is Khawlah bint Hakim. Aa'ishah asked her, "Why are you like this?" She said, "My husband neither attends to me in the night nor in the day." The Messenger of Allaah entered while 'Aa'ishah and (the wife of Uthmaan bin Mazun) were discussing. 'Aa'ishah narrated what she (Khawlah bint Hakim) said about her husband (Uthmaan bin Mazun). When the Prophet met Uthmaan bn Mazun, he said, "O Uthmaan, verily this is monasticism that you're doing and it isn't ordained for us. Do you not see an excellent pattern in me! By Allaah, do not think that you can fear Allaah more than I do, I am the one who fears Allaah mostly, and I am the one who watches Allaah's limit the most [Reported in At-ta'liqootul hisaan of Shaykh al-Albaanee as an authentic hadeeth in Sunaan Abee Dawood]. In his false creed, he believes that no matter how small or big the bid'ah is, once iqoomotul hujjah is established, the person will become a kaafir. Why wasn't 'Uthmaan bin Mazun declared as a kaafir after the iqoomotul hujjah? This evidence in addition to some other ahadeeth on wisool was mentioned by Ibn Taymiyyah in Iqtidoo as-sirootul mustaqeem li mukhoolafati ashaabil jaheem, Imaam Shaati'bee in al-'Itisoom, Imaam Ibn Rajab al Hanbali in jaami'ul 'uloom wal hikaam, Shaykh Haafidh Ibn Ahmad Al Hakami in Ma'arij al-Qabul bi-Sharh Sullam al-wusool.

Three: Narrated Aboo Sa'eed Al-Khudri: The Prophet (sollaLloohu 'alayhi wa sallam) used to proceed to the Musalla on the days of 'eid-ul-Fitr and 'eid-ul-Adha; the first thing to begin with was the prayer and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach to them, advise them and give them orders, (i.e. Khutbah). And after that if he wished to send an army for an expedition, he would do so; or if he

wanted to give an order, he would do so, and then depart. The people followed this tradition till I went out with Marwan, the Governor of Medina, for the prayer of 'eid-ul-Adha or 'eid-ul-Fitr. When we reached the Musalla, there was a pulpit made by Kathir bin As-Solt. Marwan wanted to mount that pulpit before the prayer. I got hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutbah before the prayer. I said to him, "By Allaah, you have changed (the Prophet's tradition)." He replied, "O Aboo Sa'eed! Gone is that which you know." I said, "By Allaah! What I know is better than what I do not know." Marwan said, "People do not sit to listen to our Khutbah after the prayer, so I delivered the Khutbah before the prayer." [Soheeh Bukhooree 956, Muslim 889]

Brief Explanation: There is no doubt that there are two innovations evident here; mounting of the mimbar at the Musalla and delivering the Khutbah before the prayer. If Aboo Sa'eed al-Khudri was upon the 'aqeedah of "every bid'ah is a major kufr", he would have declared Marwan as a kaafir after the 'iqoomatul hujjah' because Marwan insisted despite seeing the clear evidence. Secondly, even if for argument sake it is fairly accepted that Marwan did Ijtihad to derive the ruling of delivering khutbah before the prayer, is there any Ijtihad in mounting mimbar at the Musalla? Thirdly, if Aboo Sa'eed al-Khudri was afraid of excommunicating Marwan because he is the leader, he would have at least retracted his pledge from him. How will a Muslim pledge allegiance to a disbeliever? Fourthly, in another narration (from Imaam Ahmad, Aboo Dawood, Ibn Maajah) it was reported that a man corrected Marwan before Aboo Sa'eed intervened; this is an indication that the incident occurred more than once, yet they never declared Marwan as a disbeliever. If one is to sincerely apply the creed of Muhammad bn 'Aliyy Jabata, one of two things would happen. It is either Marwan is declared as a kaafir or Aboo Sa'eed out of his fear didn't declare Marwan a kaafir and as such would be accused of having the 'aqeedah of the Murji'ah. A'uzubiLlaah! May Allaah grant us a better understanding of this religion! This evidence was mentioned and explained by Shaykh Haafidh Ibn Ahmad Al Hakami in Ma'arij al-Qabul bi-Sharh Sullam al-wusool.

Four: Narrated 'UbaydiLlaah bn 'Adiyy bn Khiyaar: I went to 'Uthmaan bn 'Affaan while he was besieged, and said to him, "You are the chief of all Muslims in general and you see what has befallen you. We are led in the Solaat (prayer) by a leader of Al-Fitaan (trials and afflictions etc.) and we are afraid of being sinful in following him." 'Uthmaan said, "As-Solaat (the prayers) is the best of all deeds so when the people do good deeds do the same with them and when they do

bad deeds, avoid those bad deeds.” Az-Zuhri said, “In our opinion one should not offer Solaat behind an effeminate person unless there is no alternative.” [Soheeh al-Bukhooree 695]

If the companions were upon the creed of ‘every bid’ah is a major kufr’, ‘Uthmaan bn ‘Affaan wouldn’t have said these statements. How will a Companion order the Muslims to pray behind a kaafir? SubhaanoLlaah! Are you accusing him of having the ‘aqeedah of the Murji’ah? Why should a sensible being leave the Fatwa of the Companions which does not contradict anything in the Qur’aan and Sunnah because of the statements of a man who can’t recite the Qur’aan appropriately let alone understand it? Allaah’s aid is sought!

Five: Al-Hasan said, “You can offer prayers behind that Imaam (an innovator) and the sin of heresy will be against him.” [Soheeh al-Bukhooree] What will they say about this too?

The evidences above are a just a few from amongst the evidences which proves that every bid’ah is not a major kufr. How can one leave the understanding of the Messenger of Allaah and the pious predecessors because of the statements of one philosopher? Gaskia! Ko le werk! May Allaah rectify our affairs!

As for his statements claiming that shirk al-asghor takes the Muslims out of the fold of Islaam, it has been explored in the previous posts.

In addition, he also claimed that anyone who fails to declare people who fall into bid’ah mufassiqoh and shirk al-asghor after the conditions and impediments is a kaafir. We say to him that this claim is an innovation. It has no evidence in the Qur’aan, Sunnah, and the understanding of the pious predecessors. Who are his predecessors upon this claim? SubhaanoLlaah! This is an unguarded takfeer. Does that mean that all the pious predecessors and the scholars are kuffar? What kind of nonsense is happening in this country called Nigeria? We challenge him to mention the books wherein he read all these brainless claims? Haba!

From the heresies he fashioned for himself and the ignoramuses following him, apart from the ones earlier mentioned are: “everyone who attaches himself to a group or sect (no matter how small or grave their deviation is) is a kaafir”, “there is no difference between a female who wears pant alone (or brassiere alone) and the one who covers her body completely, but exposes her face”, “the 7 takbeerat in the first raka’ah and 5 takbeerat in the second raka’ah of solaatul ‘eid is wrong, it should be the same as that of the daily (obligatory) solawaat”, “eating with spoon is kufr because it is an innovation”, “it is an innovation which takes it doer out of the fold of Islaam

to give Islaamic lectures during romodoon”, “it is bid’ah (which takes its doer out of Islaam) to say Aameen to du’a”, “it is an innovation (which takes it doer out of the fold of Islaam) to observe solaatu taraweeh after solaatul ‘Ishaa”, “praying second Jama’ah in a Masjid is bid’ah, thence it will make its doer become a kaafir”, and many more. We ask Allaah to save him and his students from the problems they’ve created for themselves.

HIS OBLIVIOUSNESS: There is no difficulty in this. What would have made him turn himself to an authority in the deen if not for his obliviousness of what knowledge entails? He doesn’t know the role of the scholars. That is why he views his ignoramus students as ‘scholars’. Scholarship is nothing to him. One of his students has said it publicly that there is nothing in doctorate degree. They only write about trees and birds. He (Muhammad bn ‘Aliyy Jabata) has been raised to the level of Shaykhul Islaam by his ignoramus students. In one of his phone calls with one of his ignoramus students, he said he would release his wife’s digit for the females to ask her questions regarding the deen. Imagine! Their religion is now judged to be accepted or otherwise by Jabata and his wives. Pathetic!

May Allaah make it easy for us to make use of what we have learnt appropriately and make us learn more beneficial knowledge!

We ask Allaah to guide Muhammad bn ‘Aliyy Jabata and his students to the correct ‘aqedah and monhaj of the people of Sunnah.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

**REGARDING THE RESPONSE OF ROSHEED MUSTOPHA AL-KHOORJEE (THE
TREES AND BIRDS PROFESSOR)**

All perfect praise is for Allaah alone. We beseech His peace and blessing upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In response to the errors of Rosheed Mustopha (the trees and birds professor) which I exposed because of his unrepentant nature regarding statements of bad mannerisms, threats, lies, and ignorance, he said, “There is a statement I said last week, but I didn’t know that was the manner with which I said it. When I was called (on phone) regarding it, I listened to it and discovered that what I said was different from what I intended to say. It happens a lot. I said when I was reading the Qur’aan in Ilesha prison, a place where I was asked to go learn my lessons...I said while I was reciting the Qur’aan, the Qur’aan almost became tired. I didn’t know that I said this statement. I intended saying something different entirely, and there was no one who notified me...The worst path of it is that those hizbees, tadoomunu and co are spreading it on social networks that I am now a kaafir. They said that is the end of me. They said I declared that the Qur’aan is created.” [Time: 1 minute 35 seconds to 3 minutes 22 seconds]

First of all, you said that statement of disbelief because of your bragging attitude. Who cares about your recitation of the Qur’aan? Is it that same recitation of qiyaamah as qiyawmoh? You said the same thing in this audio clip while shielding yourself from the error. Learn how to focus on improving yourself. May Allaah free you from the prison of Muhammad bn ‘Aliyy Jabata! Whomsoever Allaah guides, none can misguide, and whomsoever Allaah leaves astray, none can guide.

As for your statement, ‘...and there was no one who notified me’, yes, it is expected because it is a sitting of ignorance led by an ignoramus. In real sittings of knowledge, students are always attentive; they care about the knowledge, not personality. By Allaah, I have witnessed students of knowledge correcting their teachers in many sittings of knowledge when they (the teachers) made obvious mistakes. These are conscious minded students.

As for your statement, ‘the worst path of it is that those hizbees, tadoomunu and co are spreading it on social networks that I am now a kaafir’, I give thanks to Allaah that I am not a member of those people you’re referring to. I beseech Allaah to keep me steadfast upon the way of the pious predecessors. Let’s set the record straight; I never declared you as a kaafir. I am not a takfeereey like you. You hold some scholars of Islaam to be kuffar because of the mathematics of Muhammad bn ‘Aliyy Jabata al-Khoorijee. How did you know that they all meant what they said since you claim that you said something different from what you intended? What about the possibility of ruling upon inauthentic narrations? Did you consider that before declaring them as kuffar? Hastiness upon ignorance! If you died after saying that statement of kufr and we judge you with it, claiming it is your last statement, would that be just? If I didn’t point it out, will any of your bedbugs notice it and notify you even if they listen to it a hundred times? Do you think many of them are really after knowledge? May Allaah make it easy for you to recognize that you’ve been trapped!

It is possible that the tadoomunu ‘elegbes’ and their counterparts in the ‘tmc’ shared/copied the post, edited it and added some junks to it in order to nail their ‘enemy’. I am not in anyway concerned about that because I never sent them. I care about the truth. There is no much difference between you and them. ‘Elegbes!’

Besides, your cohorts didn’t convey everything to you. I asked many questions in those write ups, but I will mention a few here. Help us solve them as you did regarding this one. The trees and birds professor, I will be expecting to hear from you.

Rosheed Mustopha, who is that person who revealed all the powers he has in this world to you? Is he a Nigerian? Where did he get those powers from? Is he presently in this country?

Rosheed Mustopha, you claimed that the most meritorious time you spent ‘nigbesi aye ee’ (in your life) was your time in the prison. When do you plan to go back in order to continue with the merits? Why did you leave the place after the jail term?

Rosheed Mustopha, since you claimed that doctorate degree is about writing on trees and birds, what is the name of the bird that Shaykh Soolih Fawzaan wrote about before being awarded the degree? When is your teacher, Muhammad ‘Aliyy Jabata going to write about trees and birds? How about mentioning some people whose years of studying for the doctorate degree was about trees and birds?

Rosheed Mustopha, since you claimed no thanawiyy student in the whole of Nigeria knows better than you, how about coming for a test on recitation of the Qur’aan with some hidaadee students? Let’s see how you will pronounce qiyaamah.

Rosheed Mustopha, since you claimed that all the Muslims you’ve declared as kuffar are indeed kuffar before Allaah. How did you know? Is there any revelation on the fact that you’re infallible as to distributing the certificate of Jahannam to the Muslims? What is the ruling of this claim that you’re infallible? Ma’asiyah, or Kufr?

The bottom line is that you still have a long way to go. May Allaah guide you and every other person entrapped in Muhammad ‘Aliyy Jabata’s prison!

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims who follow them upon goodness till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [1]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Rosheed Mustopha, popularly known as Aboo Ibeji, the next in command to the Khoorijee, Muhammad ‘Aliyy Jabata, the ignoramus who calls to the principle of ‘every bid’ah is a major kufr’ in Nigeria, said, “Shaykh Albaanee also says in his book titled Fataawa Albaanee, ‘this

bid'ah which they refer to as mufassiqoh, if a person insists on it after explanation, this person is like the one who doesn't believe that Allaah rose above his creation. Shaykh Albaanee said according to him, there is no difference between kufr and bid'ah. [Source: The tape titled, 'Kullu bid'aatin kufr khutbah' Time: 12 minutes 43 seconds 13 minutes 16 seconds]

First of all, the unwise ratiocination of Jabata and his students amazes me a lot so much so that I would sometimes think they have been charmed. How can you quote the statements of a person who stands firm on opinion 'A' in support of opinion 'B'? Isn't that illogical? The only logical thing you could do is to mention those 'scholars' of yours that ruled every bid'ah as a major kufr, their evidences, and their books with appropriate references. This is justice. Failure to do this (which you won't be able to do till eternity) is a proof that you're indeed innovators and liars.

Secondly, why did you fail to read and explain the whole conversation if you're indeed truthful? You (your boss and all other members of your cult) are fond of quoting the scholars out of context in order to establish your falsehood. You quoted the two statements above from a lengthy discussion as if the Shaykh used the statements to establish your faulty creed. Haba! Liar! Before exposing your lies, distortions, 'tatment', and 'grammer', I will relate the whole conversation.

Questioner: Some say that whoever commits a bid'ah mukaffiroh leaves the circle of ahlus sunnoh wal jamaa'ah, and one who commits a bid'ah mufassiqoh does not leave the circle of Muslims, even if evidence is brought to him and the person continued to do it. Would such a person be still considered (to be from) the people of Ahlus Sunnah in such a case?

Shaykh Noosir: What is bid'ah mukaffiroh and bid'ah ghoyr mukaffiroh?

Questioner: The bid'ah mukaffiroh is where the person makes a statement which is a statement of kufr (disbelief), like declaring that the Lord, Allaah, is not above His throne, and the statements similar to that. And the mufassiqoh is like the innovations in acts of worship, like the mowlid, for example.

Shaykh Noosir: This is a statement which is not correct. This statement is a product of 'ilmul kalaam. The distinction made between innovations in al-usool (fundamental principles) and innovations in al-furoo' (secondary principles), or the bid'ah in ahkaam (laws) and bid'ah in 'ibaadaat (acts of worship), this distinction is itself innovation. What if an individual approached one of the Prophet's sunnoh like the sunnoh of fajr, and he made it four units. How would this

innovation be classified? A mufasiqoh innovation or a mukaffiroh innovation, if he made the sunnah four and insisted on continuing to do it?

Questioner: According to their explanation, it would be classified as a mufassiqoh innovation.

Shaykh Noosir: That is a nonsensical statement. Among the things which the khalaf, the later generation, have inherited from the salaf and by the term salaf here I intend a different meaning than the technical meaning which is understood amongst us, is the distinction between errors in al-furoo' and errors in al-usool. An error in secondary principles is forgivable, whereas an error in primary principles is unforgivable. The hadeeth whose authenticity is well known; "If a judge makes a ruling and strives to find the truth and is correct, he gets two rewards. And if he makes a mistake, he gets one reward", that is (supposedly) in the secondary principles. As for the fundamental principles, they are not excusable. That distinction has no foundation, neither in the Qur'aan nor in the sunnah nor among the statements of the righteous predecessors. What exists in the statement of the righteous predecessors, is a strong warning against innovation in general, whether it be in 'aqeedah or in 'ibaadah.

I mentioned earlier the reality that whoever declares a Muslim to be a disbeliever, has himself disbelieved. And I added to it that whoever declares a Muslim to be an innovator (is himself an innovator) , etc. because in reality, THERE IS NO DIFFERENCE BETWEEN KUFR AND BID'AH. If a Muslim began an innovation and the innovative reality of it was made clear to him, but he insists on doing it, as in the example which I mentioned earlier, it would be like the one who denies that Allaah rose above His creation or denies that the Qur'aan is from His speech, etc. There is no difference between this or that at all, neither negatively nor positively. Positively, we would say that he has disbelieved, based on the condition that we mentioned earlier, that evidence was made clear to him. And the other has disbelieved after evidence has been brought to him. Negatively speaking, there's no declaration of disbelief or apostasy in either case, neither the first nor the second, only with the existence of the condition which was mentioned.

I will go back to the statement that the Mu'tazilites and the Khorijites coincide in some of the issues in which they went astray, and they disagree on some. For example, the Khorijites agree with the Mu'tazilites on the position that the Qur'aan is created. The ideas coincide. And as I mentioned before, the scholars of hadeeth did not declare the Khowarij to be disbelievers. Then how do we combine the ideas in our mind, that one who denies a principle of belief is a

disbeliever, and one who makes an innovation in 'ibaadah is a faasiq (sinner); and we have the leaders in the science of the narration of hadeeth narrating from the Mu'tazilites and the Khoorijites, in spite of the fact that they contradict the authentic 'aqedah in a number of issues. Those who say that Allaah's speech is created will also deny seeing Allaah in the next life. That denial along with the previous denial makes our previous definition applicable to them. It is disbelief. But not everyone who falls into an act of disbelief has become a disbeliever. How do we rationalize the fact that the leaders of hadeeth scholars of the salaf, like Ibn Taymeeyah and Ibn al-Qoyyim, ruled that the Khoorijites and Mu'tazilites were astray, without any doubt, but they do not refer to them as being disbelievers, apostates from their religion? Because they lay down the principle of the possibility that the issue was confused to them firstly; and that the evidence was not brought against them, secondly.

Let us return to the basics of our original subject that those people were innovators. But we do not know if they intended or was evidence of their error brought to them, etc. and that is the methodology of the scholars. They rule that the Mu'tazilites were astray, and the Khoorijites were astray, and the Ash'arites were astray in a number of issues, but they do not declare them to be disbelievers. They do not expel them from the circle of Islaam based on the possibility which was mentioned earlier. They go back to two issues. I'll mention them again. The first is that they did not intend an innovation and contradiction. Secondly, we do not know whether the evidence, proof of their error, was brought to them in a convincing way or not. Therefore, their judgement is left to Allaah, and for us is the outer judgement with regards to them, which is that they are Muslims, and they died believing in Islaam, and they were buried in the graveyards of the Muslims. Therefore, they are Muslims. Thus, the distinction made between al-bid'ah al-mukaffiroh and al-bid'ah mufassiqoh mentioned, firstly, it is a linguistic, technical difference which is a product of the scholars of philosophy. And secondly, there is no evidence to support it at all.

Now I'd like to close the discussion on this issue with a hadeeth which will point you to what I mentioned earlier, that not everyone who does an act of disbelief, or belief has become confused to him, becomes a disbeliever. I mean by that a hadeeth in Soheeh Bukhooree narrated by two great companions of the Prophet, Aboo Sa'eed al-Khudree and Huthayfaa Ibn al-Yamaan. They said that Allaah's Messenger said, "There was a man among those who were before you who was on his deathbed and he gathered his children around him. He said to them, "What kind of father

was I to you?” They replied, “The best of fathers.” He said, “I have never done a single good deed. So when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.” His sons did so, but Allaah gathered his particles and asked him, “What made you do so?” He replied, “Fear of You.” So Allaah forgave him. There’s a question: did this man disbelieve by his statement “if Allaah were able to get hold of me” or did he not disbelieve? He disbelieved, but Allaah forgave him. And we know from the Noble Qur’aan that Allaah will not forgive anyone who associates partners to Him, and He forgives anything less than that for whomsoever he wishes. How do we understand this hadeeth in light of the obvious meaning of the Qur’aan? That He does not forgive one who assigns Him partners intentionally. What is your opinion of that condition? It is correct, but is it in the verse? No, it isn’t. Where did we get it from? This is the sharee’ah. It is not taken from a single hadeeth or from a single verse, but is taken from a combination of all that is relevant to the issue. Consequently, it is not only in fiqh that it is necessary to combine all of the relevant texts until we know the abrogating and the abrogated text, and the general from the specific, and the unconditional from the conditional, etc. In fact, this is much more needed in the case of ‘aqeedah. When the scholars explained the verse “Verily, Allaah will not forgive anyone who assigns partners to Him”, they do not get these details usually, because the issue to them is quite clear, it does not require these kinds of details. But when problems and confused issues arise at this time, the scholar is required to explain the knowledge that he has. So this man who made a will (i.e. in the above mentioned hadeeth) did not imagine that it contained incomparable wrong and misguidance. He sought to have himself burned in order to hide from his Lord, while Allaah said: “He puts forth for us a parable, and forgets his own creation. He says: ‘Who will give life to these bones when they have rotted away and become dust?’ Say: ‘He who created them the first time will give life to them. And He is all-Knowing about every creation’.” And after that, our Lord forgave him. Why? Because disbelief had not entered into the heart of that individual. It is only that he imagined his sins before Allaah and his fear of Him and that if Allaah reached him, he would give him a very severe punishment. This fear and humility blinded him from the correct ‘aqeedah, and so he made that will. And the hadeeth is clear in the way in which He told him, “Get up because I have forgiven you.”

Therefore, it is not suitable for us to imagine that Sayyid Qutb had fallen into wahdatil wujud (monism) as Ibn ‘Arobee, for example, had; that he, meaning Sayyid Qutb, intended it and his heart was set on it like Ibn ‘Arobee who misguided millions of Sufi Muslims, etc. Perhaps it was

only a left over of some Sufi thought which came to his mind or to his heart while he was a prisoner, and he had not developed complete knowledge about the issue. And he wrote that statement which I was the first to criticize. We cannot rule that he was a disbeliever because we do not know that disbelief had become set in his heart or that the evidence of the error of his writing or thought was brought to him, especially while he was in his prison. I do not think that was the case. Because of that we do not link the fact that a Muslim may do an act of disbelief with him being a disbeliever. We do not link those two issues together. That is first and foremost. And warning against this have been repeated. And certainly, we do not distinguish between innovations in ‘aqeedah and innovations in acts of worship. Both of them are either misguidance or they are disbelief. Perhaps this answer is sufficient, O Aboo ‘Abdur-Rahmoon.

The explanation comes next!

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [2]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Firstly, as evident from the conversation, Shaykh Muhammad Noosiruddeen Al-Albaanee (rohimohuLlaah) started by refuting the differentiation between bid’ah in the issues of ‘aqeedah and bid’ah in the issues of ahkaam, not the categorization of bid’ah into mukaffiroh and mufassiqoh. He meant by this, as apparent from the conversation, that there is no evidence for the claim that it is only bid’ah in the issues of ‘aqeedah that is capable of taking its doer out of the fold of Islaam. He (rohimohuLlaah) said, “THAT IS A NONSENSICAL STATEMENT. AMONG THE THINGS WHICH THE KHALAF THE LATER GENERATION, HAVE

INHERITED FROM THE SALAF AND BY THE TERM SALAF HERE I INTEND A DIFFERENT MEANING THAN THE TECHNICAL MEANING WHICH IS UNDERSTOOD AMONGST US, IS THE DISTINCTION BETWEEN ERRORS IN AL-FUROO' (SECONDARY PRINCIPLES) AND ERRORS IN AL-USOOL (FUNDAMENTAL PRINCIPLES). AN ERROR IN SECONDARY PRINCIPLES IS FORGIVABLE, WHEREAS AN ERROR IN PRIMARY PRINCIPLES IS UNFORGIVABLE. THE HADEETH WHOSE AUTHENTICITY IS WELL KNOWN; "IF A JUDGE MAKES A RULING AND STRIVES TO FIND THE TRUTH AND IS CORRECT, HE GETS TWO REWARDS. AND IF HE MAKES A MISTAKE, HE GETS ONE REWARD", THAT IS (SUPPOSEDLY) IN THE SECONDARY PRINCIPLES. AS FOR THE FUNDAMENTAL PRINCIPLES, THEY ARE NOT EXCUSABLE. THAT DISTINCTION HAS NO FOUNDATION, NEITHER IN THE QUR'AAN NOR IN THE SUNNOH NOR AMONG THE STATEMENTS OF THE RIGHTEOUS PREDECESSORS. WHAT EXISTS IN THE STATEMENT OF THE RIGHTEOUS PREDECESSORS, IS A STRONG WARNING AGAINST INNOVATION IN GENERAL, WHETHER IT BE IN 'AQEEDAH OR IN 'IBAADAH." He was refuting the claim of those who say that errors in the issues of al-usool is unforgivable while errors in the issues of al'furoo' is forgivable. This is what he referred to as something which has no basis in the Qur'aan, Sunnah and amongst the statements of the Salaf. He referred to this distinction as bid'ah with his statement, "THIS STATEMENT IS A PRODUCT OF 'ILMUL KALAAM. THE DISTINCTION MADE BETWEEN INNOVATIONS IN AL-USOOL (FUNDAMENTAL PRINCIPLES) AND INNOVATIONS IN AL-FUROO' (SECONDARY PRINCIPLES), OR THE BID'AH IN AHKAAM (LAWS) AND BID'AH IN 'IBAADAAT (ACTS OF WORSHIP), THIS DISTINCTION IS ITSELF INNOVATION." Therefore Shaykh Albaanee was refuting you in reality because you and your boss hold that there is no excuse of ignorance in the primary principles. Shaykh is of the view that whether it be in the issues of al-usool or al-furoo', mistakes are excusable until proven otherwise.

Secondly, Shaykh wasn't refuting the categorization of bid'ah into mukaffiroh and mufassiqoh because he himself believes in it as evident in this conversation, and some of his books. In his book (mousuu'atu Al-Albaanee fil 'aqeedah) he (rohimohuLlaah) explained the division of bid'ah, making it clear that he is not on that erroneous belief of "every bid'ah is a major kufr". In addition, in his book (hajjatu nnobiyy), he (rohimohuLlaah) also made it clear that innovations

are not of the same level, he even made it clear in the book that there are from innovations, the ones that takes the doer out of the fold of Islaam and the ones that do not take the doer out of the fold of Islaam. As such, it is not to be understood, in anyway, within this conversation, or in any of his books, that he objects this categorization, rather, he was even establishing it in this conversation. So in reality you're only lying and distorting his statements to establish your errors.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [3]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

In continuation, Shaykh Muhammad Noosirudeen Al-Albaanee (rohimohuLlaah) said, while discussing issues regarding making takfeer and tabdee' of the Muslims, "I MENTIONED EARLIER, THE REALITY THAT WHOEVER DECLARES A MUSLIM TO BE A DISBELIEVER, HAS HIMSELF DISBELIEVED. AND I ADDED TO IT THAT WHOEVER DECLARES A MUSLIM TO BE AN INNOVATOR (IS ALSO HIMSELF AN INNOVATOR), BECAUSE IN REALITY, THERE IS NO DIFFERENCE BETWEEN KUFR AND BID'AH."

Muhammad 'Aliyy Jabata al-Khoorijee (Mr 'atment' and 'grammer'), Rosheed Mustopha al-Khoorijee (the trees and birds professor) and some other Jabatawiyyoon are used to quoting the statement, 'THERE IS NO DIFFERENCE BETWEEN KUFR AND BID'AH' out of context and romancing it when trying to establish their falsehood. This statement is very clear and easy to understand within the context of this conversation. Shaykh Al-Albaanee (rohimohuLlaah) meant by this that if one declares a Muslim as a kaafir (while the accused is free from the declaration),

then he himself (the one who made the wrong declaration) becomes a kaafir, with respect to the narration regarding this; this is also applicable to declaring a person as an innovator. It was under this explanation that he (rohimohuLlaah) said, “BECAUSE IN REALITY, THERE IS NO DIFFERENCE BETWEEN KUFR AND BID’AH”. With this statement, Shaykh meant that there is no difference between the fact that if you declare a Muslim as a kaafir (the ruling falls back on), and if you declare a Muslim as mubtadi’h (the ruling falls back on you). Therefore none of the two should be ruled out when misapplied. This explanation is needed to clarify the misguidance of those who hold that the ruling is only applicable for takfeer and not for tabdee’. This is what the Shaykh clarified. What is the fuss with the statement? We ask Allaah to save us from being parochial in intellect.

Even more important, it is illogical to jump into a conversation and expunge a statement in order to establish a ruling. That’s unjust. We understand the statements of the scholars by reading them between the lines, under the tutelage of the people of knowledge. This simple and comprehensive explanation is what we find in the book of Shaykh ‘Amroo ‘Abdulmun’im Saleem (al-monhaju ssalaf ‘inda ash-shaykh Noosiruddeen al-Albaanee). He mentioned this conversation and gave similar explanations. We ask you to mention the scholars under whose tutelage you learnt that Shaykh Albaanee was affirming that there is no difference of any kind between bid’ah and a major kufr.

In addition, I found this simple explanation on Ustaadh Murtadho Adedokun’s timeline. He (hafidhohuLlaah) said, “All sins are broadly divided into either ma’siyah (wrong doing) or shirk (associating partners with Allaah). The scholars say no difference exists between shirk and kufr. These two terms mean exactly the same thing and each is either minor or major. Major shirk is also major kufr and nullifies Islaam. Minor shirk is also minor kufr and does not nullify Islaam but attracts punishment. A bid’ah involves making a legislation into the deen without proof. It amounts to playing Allaah and is therefore shirk, if minor they are minor shirk and if major they are major shirk. Replace “every bid’ah is shirk” with “every bid’ah is kufr” if you like, as long as you understand that not all kufr takes one out of Islaam. In other words, the least category of a bid’ah is to be a minor shirk (minor kufr) and its highest category is to be a major shirk (major kufr). I hope that answers the question whether or not every bid’ah is kufr. When the heretics use this statement though, they mean that every bid’ah is a major kufr and that is a fallacy.” This explanation is in support of this statement of Shaykh Muhammad Soolih Al-‘Uthaymeen,

“BID’AH IS A FORM OF SHIRK BECAUSE THE INNOVATOR ESTABLISHES HIMSELF AS SOMEONE WHO CAN LEGISLATE IN THE DEEN, TASHRI’I (LEGISLATING IN THE DEEN) IS A FORM FROM AMONGST THE FORMS OF SHIRK.” [SHARH IQTIDOO’ AS-SIROOTUL MUSTAQEEM LI MUKHOOLAFAH ASHAAB AL-JAHEEM] As earlier mentioned with a succinct but very comprehensive explanation, shirk is not of the same level. We have from shirk, the major one and the minor one. Therefore, what is to be understood here is that the least category of bid’ah is to be a minor shirk (if you like call it a minor kufr) and its highest category is to be a major shirk (if you like call it a major kufr). And Allaah knows best.

We advise you (Rosheed Mustopha) to stop attributing your khowaarij ideologies to our noble scholars, the same way we earlier advised some of your students. The take of the scholars of Sunnah on this issue is very clear. May Allaah ease our tasks and grant us steadfastness on His path. We also beseech Allaah to guide those who have been misguided by this erroneous ideology.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [4]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In continuation, Shaykh Muhammad Noosirudeen Al-Albaanee said, “IF A MUSLIM BEGAN AN INNOVATION AND THE INNOVATIVE REALITY OF IT WAS MADE CLEAR TO HIM, BUT HE INSISTS ON DOING IT, AS IN THE EXAMPLE WHICH I MENTIONED EARLIER, IT WOULD BE LIKE THE ONE WHO DENIES THAT ALLAAH ROSE ABOVE HIS CREATION OR DENIES THAT THE QUR’AAN IS FROM HIS SPEECH, ETC. THERE IS NO DIFFERENCE BETWEEN THIS OR THAT AT ALL, NEITHER NEGATIVELY NOR

POSITIVELY. POSITIVELY, WE WOULD SAY THAT HE HAS DISBELIEVED, BASED ON THE CONDITION THAT WE MENTIONED EARLIER, THAT EVIDENCE WAS MADE CLEAR TO HIM. AND THE OTHER HAS DISBELIEVED AFTER EVIDENCE HAS BEEN BROUGHT TO HIM. NEGATIVELY SPEAKING, THERE'S NO DECLARATION OF DISBELIEF OR APOSTASY IN EITHER CASE, NEITHER THE FIRST NOR THE SECOND, ONLY WITH THE EXISTENCE OF THE CONDITION WHICH WAS MENTIONED.

First of all, we have to understand the application of these statements from the Shaykh himself. How did he relate with the people he declared as innovators? Did he declare all of them as disbelievers saying the innovative reality of their cases have been made clear to them and as such their ruling is like the one who denies that Allaah rose above his creation or denies that the Qur'aan is from his speech? During his lifetime, Shaykh Albaanee declared some people as innovators, yet he related with them as Muslims. Is this a contradiction? No, it isn't. The two cases are different. We could liken the action of a person to 'so and so' judgment without the person having that ruling exactly. It is just like saying; anyone who says 'so and so' statement is an innovator, which does not necessarily mean anyone who says it becomes an innovator automatically. There is need to examine the case further. His statement, 'IF A MUSLIM BEGAN AN INNOVATION AND THE INNOVATIVE REALITY OF IT WAS MADE CLEAR TO HIM, BUT HE INSISTS ON DOING IT, AS IN THE EXAMPLE WHICH I MENTIONED EARLIER, IT WOULD BE LIKE THE ONE WHO DENIES THAT ALLAAH ROSE ABOVE HIS CREATION OR DENIES THAT THE QUR'AAN IS FROM HIS SPEECH' relates to the what the action could be likened with, not the ruling of the person himself.

Let's briefly have a look at how he related with some of the people he referred to as being from the people of innovation. Shaykh al-Albaanee said regarding the person of Sayyid Qutb, 'THE MAN WROTE A BOOK CALLED AL-'ADAALAH AL-IJTIMAA'IYYAH (SOCIAL JUSTICE) WHICH IS WORTHLESS, BUT HIS BOOK MA'AALIM 'ALA AT-TAREEQ (MILESTONES) CONTAINS SOME VERY VALUABLE IDEAS. THE MAN IS NOT A SCHOLAR BUT HE WROTE SOME WORDS THAT SHINE WITH GUIDANCE AND REFLECT KNOWLEDGE, SUCH AS THE PHRASE "MONHAJ HAYAAT (A WAY OF LIFE)". I BELIEVE THIS CONCEPT WAS ADOPTED BY MANY OF OUR SALAFEE BROTHERS, THAT "LAA ILAAHA ILLALLAAH IS A WAY OF LIFE". THIS IS WHAT I HAVE TO SAY ABOUT HIM.'" [Silsilat al-Huda wa'n-Noor] Why didn't he declare him as a

Kaafir? Therefore, we simply say that you do not understand the application of his statements. He (rohimohuLlaah) also said about Sayyid Qutb in this same conversation we are explaining, "THEREFORE, IT IS NOT SUITABLE FOR US TO IMAGINE THAT SAYYID QUTB HAD FALLEN INTO WAHDATIL WUJOOD (MONISM) AS IBN 'AROBEE, FOR EXAMPLE, HAD; THAT HE, MEANING SAYYID QUTB, INTENDED IT AND HIS HEART WAS SET ON IT LIKE IBN 'AROBEE WHO MISGUIDED MILLIONS OF SUFI MUSLIMS, ETC. PERHAPS IT WAS ONLY A LEFT OVER OF SOME SUFI THOUGHT WHICH CAME TO HIS MIND OR TO HIS HEART WHILE HE WAS A PRISONER, AND HE HAD NOT DEVELOPED COMPLETE KNOWLEDGE ABOUT THE ISSUE. AND HE WROTE THAT STATEMENT WHICH I WAS THE FIRST TO CRITICIZE. WE CANNOT RULE THAT HE WAS A DISBELIEVER BECAUSE WE DO NOT KNOW THAT DISBELIEF HAD BECOME SET IN HIS HEART OR THAT THE EVIDENCE OF THE ERROR OF HIS WRITING OR THOUGHT WAS BROUGHT TO HIM, ESPECIALLY WHILE HE WAS IN HIS PRISON."

Shaykh Albaanee said about Hasan al-Banna, "I BELIEVE THAT HASAN AL-BANNA HAD A GOOD INFLUENCE ON MANY OF THE MUSLIM YOUTH WHO WERE LOST IN (DIFFERENT FORMS OF) AMUSEMENT AND WESTERN HABITS LIKE PLACES OF ENTERTAINMENT AND CINEMAS. HE BANDED THEM TOGETHER AND IT WAS A HIZBEE BLOC THAT THEY FORMED WHICH WE ARE NOT HAPPY WITH BECAUSE... [TAPE IS UNCLEAR HERE]...BUT HE CALLED THEM TO FOLLOW THE BOOK AND THE SUNNAH AND TO CLING TO THE ISLAAM THAT HE KNEW, SO THROUGH HIM ALLAAH CAUSED THERE TO BE AS MUCH BENEFIT AS HE WANTED AND HIS CALL SPREAD TO THE ISLAMIC LANDS. THIS IS WHAT WE HOLD TO BE TRUE BEFORE ALLAAH REGARDING HIS CALL. BUT WE DO NOT GO TO EXTREMES REGARDING HIM AS THOSE WHO ARE PARTISAN TO HIM DO-FOR HE, REGRETFULLY, DID NOT HAVE KNOWLEDGE OF THE BOOK AND THE SUNNAH AND WAS NOT A CALLER TO THE BOOK AND THE SUNNAH UPON THE METHODOLOGY OF THE SALAF AS-SAALIHI...[Tamaam al-Minnah fit-Ta'liq alaa Fiqhis-Sunnah, translated by shaikhalbaaniwordpress] In this case too, he didn't declare Hasan Al Banna as a Kaafir. Therefore, Rosheed Mustopha does not understand the application of the statements he wishes to use to shield his erroneous ideology.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

**REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI
AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [5]**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In continuation from where I stopped; Secondly, Ibn ‘Abbass debated with the Khowaarij and yet he never declared them as disbelievers despite establishing evidences against them. This in itself, without an atom of doubt, is enough as evidence that establishing evidence against a person who falls into bid’ah mufassiqoh does not automatically change the ruling to mukaffiroh as against the lies of Rosheed and his teacher. Rosheed said in one of his speeches that mufassiqoh is only applicable before establishing evidences against the one who falls into bid’ah; once evidence is presented and the person continues with the innovation even if the evidence is not convincing to the person, the ruling will change to mukaffiroh and the person leaves Islaam automatically. Apart from the refutation of this blatant lie by Ibn ‘Abbas, we even see more examples from the Prophet and some other Companions. One more example will be mentioned in each case. Aboo Sa’eed Al-Khudree established evidences against Marwaan and yet he never declared Marwaan as a Kaafir. Why didn’t he declare him as a Kaafir? Is there excuse for someone who persists upon ‘a major kufr’ in your creed? What is this ignoramus display by this time of the day? In addition, the Messenger of Allaah established evidences against ‘Uthmaan bn Mazun, yet he never declared him as a Kaafir? How is that? We ask Allaah to free Rosheed and his cohorts from the prison of Muhammad ‘Aliyy Jabata Al-Khoorijee.

Thirdly, we have seen something similar to this statement from other than Shaykh Albaanee. Al-Imaam Maalik bn Anas (rohimohuLlaah) said, “he who innovates an innovation in Islaam regarding it as something good, has claimed that Muhammad (sollaLloohu ‘alayhi wa sallam) has betrayed his trust to deliver the message as Allaah says, ‘This day I have perfected for you your Religion for you, and completed my favour upon you, and have approved for you Islaam as your religion’. And whatsoever was not part of the religion then, is not part of the religion

today.” [Al-‘Itisoom] Is it to be understood that Imaam Maalik meant that every innovator is a kaafir. Capital No! This is a figurative statement stating what could be likened to an action. It is not necessarily the same with every innovator. How many innovators have you asked about whether or not they reject that verse? Will anyone of them claim he rejects the verse? There is no difficulty in understanding this statement. It is just an exact case of what was earlier explained. An issue is not to be judged with a verse, or just one hadeeth, or a statement of one of the scholars, rather all the verses, ahadeeth, statements of the Companions and all the people of knowledge regarding it must be explored to establish the correct ruling. Therefore, Imaam Maalik never meant that all innovators positively reject this verse and as such are disbelievers.

Fourthly, Shaykh Muhammad Noosiruddeen Al-Albaanee (rohimohuLlaah) mentioned a positive and negative application of his statement. He said, “POSITIVELY, WE WOULD SAY THAT HE HAS DISBELIEVED, BASED ON THE CONDITION THAT WE MENTIONED EARLIER, THAT EVIDENCE WAS MADE CLEAR TO HIM. AND THE OTHER HAS DISBELIEVED AFTER EVIDENCE HAS BEEN BROUGHT TO HIM. NEGATIVELY SPEAKING, THERE’S NO DECLARATION OF DISBELIEF OR APOSTASY IN EITHER CASE, NEITHER THE FIRST NOR THE SECOND, ONLY WITH THE EXISTENCE OF THE CONDITION WHICH WAS MENTIONED.” This is contrary to your belief because mistakes in the issues of usool a’int excusable. This is the reason you and your ignoramus teacher declared some of the well-respected scholars of Islaam as Kuffar. Is there any such thing as a negative application of his statement in your creed? Why then do you want to romance his statements which do not support your creed? Before looking at the positive and negative applications, it is worth mentioning that the example he mentioned in this case is a bid’ah mukaffiroh not mufassiqoh. How is to be understood that we place the ruling of the two under this same explanation???

Positively speaking, it is to be understood that the one who falls into bid’ah mukaffiroh becomes a kaafir after establishing evidences against him. This is because the innovative reality of the kufr inherent in his actions has been made clear to him, and he rejects it after clear guidance. Positively speaking, the one who says reciting solaatul faatih once is greater than reciting the whole Qur’aan in a number of times has undoubtedly fallen into kufr which takes him out of the fold of Islaam; so if he remains upon that misguidance after evidences have been presented to him, then we would say, he is a kaafir positively. On the other hand, negatively speaking, it is to be understood that there is no declaration of disbelief on the one who falls into bid’ah mukaffiroh

because of the possibility that he doesn't understand the issue from the scratch and/or evidences of the innovative reality of the actions were not known to him and/or simply that evidences were not brought to him. There is no difficulty in understanding the two cases with the respective conditions. The next explanation of Shaykh Muhammad Noosiruddeen al-Albaanee clarifies this issue.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI
AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [6]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

In continuation, Shaykh al-Albaanee said, after briefly mentioning the positive and negative application of his statements which was misconstrued by Rosheed Mustopha and his boss, "I WILL GO BACK TO THE STATEMENT THAT THE MU'TAZILITES AND THE KHOORIJTES COINCIDE IN SOME OF THE ISSUES IN WHICH THEY WENT ASTRAY, AND THEY DISAGREE ON SOME. FOR EXAMPLE, THE KHOORIJITES AGREE WITH THE MU'TAZILITES ON THE POSITION THAT THE QUR'AAN IS CREATED. THE IDEAS COINCIDE. AND AS I MENTIONED BEFORE, THE SCHOLARS OF HADEETH DID NOT DECLARE THE KHOWAARIJ TO BE DISBELIEVERS. THEN HOW DO WE COMBINE THE IDEAS IN OUR MIND, THAT ONE WHO DENIES A PRINCIPLE OF BELIEF IS A DISBELIEVER, AND ONE WHO MAKES AN INNOVATION IN 'IBAADAH IS A FAASIQ (SINNER); AND WE HAVE THE LEADERS IN THE SCIENCE OF THE NARRATION OF HADEETH NARRATING FROM THE MU'TAZILITES AND THE KHOORIJITES, IN SPITE OF THE FACT THAT THEY CONTRADICT THE AUTHENTIC

‘AQEEDAH IN A NUMBER OF ISSUES. THOSE WHO SAY THAT ALLAHAH’S SPEECH IS CREATED WILL ALSO DENY SEEING ALLAHAH IN THE NEXT LIFE. THAT DENIAL ALONG WITH THE PREVIOUS DENIAL MAKES OUR PREVIOUS DEFINITION APPLICABLE TO THEM. IT IS DISBELIEF. BUT NOT EVERYONE WHO FALLS INTO AN ACT OF DISBELIEF HAS BECOME A DISBELIEVER. HOW DO WE RATIONALIZE THE FACT THAT THE LEADERS OF HADEETH SCHOLARS OF THE SALAF, LIKE IBN TAYMIYYAH AND IBN AL-QOYYIM, RULED THAT THE KHOORIJITES AND MU’TAZILITES WERE ASTRAY, WITHOUT ANY DOUBT, BUT THEY DO NOT REFER TO THEM AS BEING DISBELIEVERS, APOSTATES FROM THEIR RELIGION? BECAUSE THEY LAY DOWN THE PRINCIPLE OF THE POSSIBILITY THAT THE ISSUE WAS CONFUSED TO THEM FIRSTLY; AND THAT THE EVIDENCE WAS NOT BROUGHT AGAINST THEM, SECONDLY. LET US RETURN TO THE BASICS OF OUR ORIGINAL SUBJECT THAT THOSE PEOPLE WERE INNOVATORS. BUT WE DO NOT KNOW IF THEY INTENDED OR WAS EVIDENCE OF THEIR ERROR BROUGHT TO THEM, ETC. AND THAT IS THE METHODOLOGY OF THE SCHOLARS. THEY RULE THAT THE MU’TAZILITES WERE ASTRAY, AND THE KHOORIJITES WERE ASTRAY, AND THE ASH’ARITES WERE ASTRAY IN A NUMBER OF ISSUES, BUT THEY DO NOT DECLARE THEM TO BE DISBELIEVERS. THEY DO NOT EXPEL THEM FROM THE CIRCLE OF ISLAAM BASED ON THE POSSIBILITY WHICH WAS MENTIONED EARLIER. THEY GO BACK TO TWO ISSUES. I’LL MENTION THEM AGAIN. THE FIRST IS THAT THEY DID NOT INTEND AN INNOVATION AND CONTRADICTION. SECONDLY, WE DO NOT KNOW WHETHER THE EVIDENCE, PROOF OF THEIR ERROR, WAS BROUGHT TO THEM IN A CONVINCING WAY OR NOT. THEREFORE, THEIR JUDGEMENT IS LEFT TO ALLAHAH, AND FOR US IS THE OUTER JUDGEMENT WITH REGARDS TO THEM, WHICH IS THAT THEY ARE MUSLIMS, AND THEY DIED BELIEVING IN ISLAAM, AND THEY WERE BURIED IN THE GRAVEYARDS OF THE MUSLIMS. THEREFORE, THEY ARE MUSLIMS.” This explanation is very clear and self-explanatory. It is just a repetition of the principle which led to the positive and negative declaration which was explained in the earlier posts. We can only ask Rosheed and his strayed teacher a number of questions here. One, why do you just prefer to steal a line from this lengthy conversation and run away from all these clear explanations? Isn’t that ‘ojoro’ of the highest order? What is the similarity between your

‘aqeedah and the ‘aqeedah of Shaykh al-Albaanee regarding declaring all innovators as Kuffar? He believes, just as the other scholars of hadeeth belief, that the mu’tazilites were astray, and the khoodijites were astray, and the ash’arites were astray in a number of issues, but they are not to be declared as disbelievers???. How is that? Bunch of ignoramuses displaying that ‘treatment’ and ‘grammar’!

Shaykh Muhammad Noosirudeen al-Albaanee then continued by mentioning and explaining one hadeeth related to the issue. He said, “NOW I’D LIKE TO CLOSE THE DISCUSSION ON THIS ISSUE WITH A HADEETH WHICH WILL POINT YOU TO WHAT I MENTIONED EARLIER, THAT NOT EVERYONE WHO DOES AN ACT OF DISBELIEF, OR BELIEF HAS BECOME CONFUSED TO HIM, BECOMES A DISBELIEVER. I MEAN BY THAT A HADEETH IN SOHEEH BUKHOOREE NARRATED BY TWO GREAT COMPANIONS OF THE PROPHET, ABOO SA’EED AL-KHUDREE AND HUTHAYFAA IBN AL-YAMAAN. THEY SAID THAT ALLAAH’S MESSENGER SAID, “THERE WAS A MAN AMONG THOSE WHO WERE BEFORE YOU WHO WAS ON HIS DEATHBED AND HE GATHERED HIS CHILDREN AROUND HIM. HE SAID TO THEM, “WHAT KIND OF FATHER WAS I TO YOU?” THEY REPLIED, “THE BEST OF FATHERS.” HE SAID, “I HAVE NEVER DONE A SINGLE GOOD DEED. SO WHEN I DIE, BURN ME, CRUSH MY BODY, AND SCATTER THE RESULTING ASHES ON A WINDY DAY.” HIS SONS DID SO, BUT ALLAAH GATHERED HIS PARTICLES AND ASKED HIM, “WHAT MADE YOU DO SO?” HE REPLIED, “FEAR OF YOU.” SO ALLAAH FORGAVE HIM. THERE’S A QUESTION: DID THIS MAN DISBELIEVE BY HIS STATEMENT “IF ALLAAH WERE ABLE TO GET HOLD OF ME” OR DID HE NOT DISBELIEVE? HE DISBELIEVED, BUT ALLAAH FORGAVE HIM. AND WE KNOW FROM THE NOBLE QUR’AAN THAT ALLAAH WILL NOT FORGIVE ANYONE WHO ASSOCIATES PARTNERS TO HIM, AND HE FORGIVES ANYTHING LESS THAN THAT FOR WHOMSOEVER HE WISHES. HOW DO WE UNDERSTAND THIS HADEETH IN LIGHT OF THE OBVIOUS MEANING OF THE QUR’AAN? THAT HE DOES NOT FORGIVE ONE WHO ASSIGNS HIM PARTNERS INTENTIONALLY. WHAT IS YOUR OPINION OF THAT CONDITION? IT IS CORRECT, BUT IS IT IN THE VERSE? NO, IT ISN’T. WHERE DID WE GET IT FROM? THIS IS THE SHAREE’AH. IT IS NOT TAKEN FROM A SINGLE HADEETH OR FROM A SINGLE VERSE, BUT IS TAKEN FROM A COMBINATION OF ALL THAT IS RELEVANT TO THE

ISSUE. CONSEQUENTLY, IT IS NOT ONLY IN FIQH THAT IT IS NECESSARY TO COMBINE ALL OF THE RELEVANT TEXTS UNTIL WE KNOW THE ABROGATING AND THE ABROGATED TEXT, AND THE GENERAL FROM THE SPECIFIC, AND THE UNCONDITIONAL FROM THE CONDITIONAL, ETC. IN FACT, THIS IS MUCH MORE NEEDED IN THE CASE OF 'AQEEDAH. WHEN THE SCHOLARS EXPLAINED THE VERSE "VERILY, ALLAAH WILL NOT FORGIVE ANYONE WHO ASSIGNS PARTNERS TO HIM", THEY DO NOT GET THESE DETAILS USUALLY, BECAUSE THE ISSUE TO THEM IS QUITE CLEAR, IT DOES NOT REQUIRE THESE KINDS OF DETAILS. BUT WHEN PROBLEMS AND CONFUSED ISSUES ARISE AT THIS TIME, THE SCHOLAR IS REQUIRED TO EXPLAIN THE KNOWLEDGE THAT HE HAS. SO THIS MAN WHO MADE A WILL (I.E. IN THE ABOVE MENTIONED HADEETH) DID NOT IMAGINE THAT IT CONTAINED INCOMPARABLE WRONG AND MISGUIDANCE. HE SOUGHT TO HAVE HIMSELF BURNED IN ORDER TO HIDE FROM HIS LORD, WHILE ALLAAH SAID: "HE PUTS FORTH FOR US A PARABLE, AND FORGETS HIS OWN CREATION. HE SAYS: 'WHO WILL GIVE LIFE TO THESE BONES WHEN THEY HAVE ROTTED AWAY AND BECOME DUST?' SAY: 'HE WHO CREATED THEM THE FIRST TIME WILL GIVE LIFE TO THEM. AND HE IS ALL-KNOWING ABOUT EVERY CREATION'." AND AFTER THAT, OUR LORD FORGAVE HIM. WHY? BECAUSE DISBELIEF HAD NOT ENTERED INTO THE HEART OF THAT INDIVIDUAL. IT IS ONLY THAT HE IMAGINED HIS SINS BEFORE ALLAAH AND HIS FEAR OF HIM AND THAT IF ALLAAH REACHED HIM, HE WOULD GIVE HIM A VERY SEVERE PUNISHMENT. THIS FEAR AND HUMILITY BLINDED HIM FROM THE CORRECT 'AQEEDAH, AND SO HE MADE THAT WILL. AND THE HADEETH IS CLEAR IN THE WAY IN WHICH HE TOLD HIM, "GET UP BECAUSE I HAVE FORGIVEN YOU." May Allaah have mercy upon this Shaykh for this beautiful explanation; there is no need to stress it further.

Shaykh al-Albaanee continued by explaining the reasons why Sayyid Qutb cannot be declared as a Kaafir, an explanation which refutes the claim of Rosheed and Muhammad 'Aliyy Jabata that he (Sayyuid Qutb) is a kaafir. This has been previously mentioned and explained. He continued, "AND CERTAINLY, WE DO NOT DISTINGUISH BETWEEN INNOVATIONS IN 'AQEEDAH AND INNOVATIONS IN ACTS OF WORSHIP. BOTH OF THEM ARE EITHER MISGUIDANCE OR THEY ARE DISBELIEF. PERHAPS THIS ANSWER IS SUFFICIENT, O

ABOO ‘ABDUR-RAHMOON.” Shaykh Albaanee mentioned the same thing he clarified in the beginning of the conversation that it is wrong to differentiate between innovations in ‘aqeedah and innovations in acts of worship claiming that it is only innovations in the acts of ‘aqeedah that is capable of taking a Muslim out of the fold of Islaam. He meant by this that there are innovations that are just misguidance and there are innovations that are disbelief in both issues of ‘aqeedah and issue of ‘ibaadah. This is also a slap on the face of Rosheed and his strayed teacher. Therefore, this conversation is not in anyway supporting your Khowaarij ideology of ‘every bid’ah takes the doer out of the fold of Islaam.’ We ask Allaah to make you know that you’re upon a path of destruction before it gets late.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI

AL-KHOORJEE (THE TREES AND BIRDS PROFESSOR) [7]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Rosheed Mustopha al-Khoorjee, may Allaah guide him, said in the same tape, “Also our Shaykh Soolih al-‘Uthaymeen (rohimoHuLlaah) said in his Sharh of Iqtidoo as-sirootul mustaqeem; he said you won’t see any innovator except that shirk is with him because if we explain to him and he continues with it, he will contradict tawheed ruboobiyyah or tawheed uloohiyyah.” [Time: 13:19-13:47]

To start with, just as we know the innovators, they are fond of quoting the scholars out of context when trying to establish their falsehood. Instead of quoting and explaining the whole explanations, he erroneously quoted a part which he wishes to romance. Firstly, what did Shaykh Soolih al-‘Uthaymeen say about bid’ah mufassiqoh and bid’ah mukaffiroh?

Shaykh Soolih Al-'Uthaymeen (rohimohuLlaah) was asked: "How can a lover of Sunnah relate with a person of Bid'ah? Is it permissible to forsake him?"

Shaykh (rohimohuLlaah) answered: "Innovations can be categorized into two: The innovation that makes a person Kaafir, and the one that is less than that; we must however call those who attribute themselves to Islaam and that have these forms of Bid'ah whether they are guilty of innovations that take people out of the Deen or the ones that are less than that, to the truth. We should not attack them except when we see that they are arrogant to the truth..., so whenever we see obstinacy and arrogance in them, we should explain their falsehood (to the people)..." [Al-Ibdaa' fee Bayaan Kamaal Ash-Shar' Wa Khatar Al-Ibtidaa', page 37].

Shaykh Ibn al-'Uthaymeen (rohimohuLlaah) said: "In both cases, we have to call these people who claim to be Muslims, but who commit acts of bid'ah which may constitute kufr or may be less than that to the truth, by explaining the truth without being hostile or condemning what they are doing. But once we know that they are too arrogant to accept the truth [for Allaah says in Soorah al-An'aam (6):108 'And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.'] if we found out that they are stubborn and arrogant, then we should point out their falsehood, because then pointing out their falsehood becomes obligatory upon us. With regard to boycotting them, that depends upon the bid'ah. If it is a bid'ah which constitutes kufr, then it is obligatory to boycott the person who does it. If it is of a lesser degree than that, then it is essential to examine the situation further. If something may be achieved by boycotting the person, then we do it; if no purpose will be served by it, or if it will only make him more disobedient and arrogant, then we should avoid doing that, because whatever serves no purpose, it is better not to do it. And also, in principle it is haroom to boycott a believer, because the Prophet (sollaLloohu 'alayhi wa sallam) said: 'It is not permissible for a man to forsake (not to speak to) his brother for more than three (days).'" [Majmoo' Fataawa Ibn 'Uthaymeen, vol. 2, page 293]

The foregoing has however made it clear that Shaykh Muhammad Soolih al-'Uthaymeen (rohimohuLlaah) categorized innovations (in the deen) into that which takes it doer out of the fold of Islaam, and that which is of a lesser degree. His explanations are very clear to the extent that he expounded in details, how to deal with people who are into any of the levels of innovations. In lieu of this, any statement expunged from the books of Shaykh al-'Uthaymeen to

establish the creed of “all innovation takes it doer out of the fold of Islaam” will be kept at bay and can never see the light of the day, because it will only be a misgrounded conceit.

In shaa Allaah, the whole explanation which you clipped a part of it will be mentioned and explained in the next write-up.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [8]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhin wa sallam).

In continuation, Rosheed Mustopha al-Khoorijee said, “Also our Shaykh Soolih al-‘Uthaymeen (rohimohuLlaah) said in his Sharh of Iqtidoo as-sirootul mustaqeem; he said you won’t see any innovator except that shirk is with him because if we explain to him and he continues with it, he will contradict tawheed ruboobiyyah or tawheed uloohiyyah.” [Time: 13:19-13:47]

First of all, this is not the exact words of Shaykh Muhammaad Soolih al-‘Uthaymeen. Besides, it is also worth mentioning that he was making comments on some statements of Shaykh al-Islaam Ibn Taymiyyah (rohimohuLlaah). As such, I will start by mentioning the statements of both scholars before clarifying the distortions of Rosheed Mustopha al-Khoorijee even when I have explained it while refuting Sulaimon Abdulateef (the intellectually impotent boy).

Shaykhul Islaam Ibn Taymiyyah said, “IN REALITY ALLAAH THE MOST HIGH TOLD HIS MESSENGER THAT, ‘...VERILY, WE HAVE SENT YOU AS A WITNESS AND A BRINGER OF GOOD TIDINGS AND A WARNER [SOORAH AL-AHZAAB (33):45-46]’. ALLAAH GAVE HIS PROPHET TIDINGS THAT HE (SUBHAANOHU WA TA’ALA) IS THE ONE

WHO SENT HIM (THE PROPHET) TO CALL UNTO ALLAHAH WITH HIS PERMISSION. ANYONE WHO CALLS TO OTHER THAN ALLAHAH HAS COMMITTED SHIRK (WHILE) ANYONE WHO CALLS TO ALLAHAH WITH WHAT HE (SUBHAANOHU WA TA'ALA) DOES NOT PERMIT HAS COMMITTED BID'AH. SHIRK IS BID'AH. AN INNOVATOR WILL LATTER MOVE CLOSE TO SHIRK (IF HE IS NOT CAREFUL). YOU WILL NEVER SEE A MUBTADIH EXCEPT THAT THERE IS A FORM OF SHIRK WITH HIM. ALLAHAH SAYS, 'THEY HAVE TAKEN THEIR SCHOLARS AND MONKS AS LORDS BESIDES ALLAHAH, AND (ALSO) THE MESSIAH, THE SON OF MARY. AND THEY WERE NOT COMMANDED EXCEPT TO WORSHIP ONE ILAAH (ALLAAH); THERE IS NO DIETY (WORTHY OF WORSHIP) EXCEPT HIM. EXALTED IS HE ABOVE WHAT THEY ASSOCIATE WITH HIM [SOORAH AT-TAWBAH VERSE 31]. FROM THEIR ASSOCIATION OF PARTNERS WITH ALLAHAH IS THAT THESE PEOPLE (THE AHBAAR, AND THE RAHBAAN) PROHIBITED THE PERMISSIBLE THINGS AND THEY WERE FOLLOWED, AND MADE PERMISSIBLE, THE PROHIBITED AND THEY WERE FOLLOWED.'

Shaykh Ibn al-'Uthaymeen says (in explanation of the statements of Shaykhul Islaam), "THE SHIRK WHICH AN INNOVATOR MAY BE INVOLVED IN, ARE IN TWO WAYS. THE FIRST ONE HAS TO DO WITH ULOOHIYYAH (ONENESS IN WORSHIP) AND THE SECOND HAS TO DO WITH AR-RUBOOBIYYAH (ONENESS IN LORDSHIP). AS FOR THE RUBOOBIYYAH, IT IS BECAUSE HE LEGISLATES AND ESTABLISHES HIMSELF AS A JUDGE AND THE ONE WHO LEGISLATES BECAUSE NO ONE DOES A BID'AH EXCEPT THAT HE HAS THE INTENTION OF WORSHIPPING ALLAHAH WITH IT. AS FOR THE AREA OF ULOOHIYYAH, HE FOLLOWS HIS DESIRES AND CONTRADICTS HIS CREATOR; THIS HAS TO DO WITH HIM WORSHIPPING HIS DESIRES.

To start with; there is a clear difference between these two statements, "SHIRK IS BID'AH" and "BID'AH IS SHIRK". As for the former (which Shaykhul Islaam mentioned), it means that shirk itself is an innovation (bid'ah). Shirk was not present from inception. The sharee'ah shows that tawheed was well established but shirk came after a very long time. Allaah says, "Mankind was (of) one religion (before their deviation); then Allaah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed..." [Soorah al-Baqoroh (2):213]. In addition, Ibn 'Abbass

said, “Between Nooh and Aadam were ten generations, all of them were upon Sharee’ah (law) of the truth, then they differed. So Allaah sent prophets as bringers of good news and as warners [Ibn Jarir at-Tobari in his tafseer (4/275) and al-Hakim (2/546)]. These evidences show that Shaykhul Islaam was very correct with his statement, ““SHIRK IS BID’AH”.

To further clarify your misgrounded conceit yaa Rosheed Mustopha al-Khoorijee, Shaykhul Islaam said, “An innovator will latter move close to shirk (if care is not taken)”. If Shaykhul Islaam believes that an innovator is a mushrik (on the basis of your erroneous creed), he wouldn’t have mentioned this statement. This is because the statement will be illogical. It is just like saying, “a thief will later move close to stealing”. How illogical is this? Where is the innovator coming from? Where is he moving to? May Allaah have mercy upon the Shaykh! He clarified this statement beyond doubt. May Allaah grant us a better understanding of His deen. There is no doubt that an innovator is likely to fall into shirk al-akbar since he depends on his intellect, and he may not be able to differentiate between shirk and eeman; a reason why he isn’t safe. We ask Allaah for safety from innovations (in the Deen). Shaykhul Islaam Ibn Taymiyyah (‘alayhi rahmotuLlaah) said, “Sins (may) take one to kufr (disbelief)” [Kitaabul Eeman]. This is so because the eeman of the one who carelessly engage in sins will reduce drastically so much so that (if he is not careful) he starts seeing nothing bad in kufr. May Allaah save us from this! Therefore, one would see that Shaykhul Islaam was very clear with his explanations.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

**REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI
AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [9]**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In continuation; as for the statement, “YOU WILL NEVER SEE AN INNOVATOR EXCEPT THAT THERE IS A FORM OF SHIRK WITH HIM”; there is no difficulty in understanding it. Before explaining it, it is worth mentioning that it is the statement of Shaykhul Islaam Ibn Taymiyyah not Shaykh Soolih al-‘Uthaymeen as you affirmed.

This statement is talking about two things, the innovator, and a form of shirk. Don’t forget that Shaykhul Islaam Ibn Taymiyyah (‘alayhi rahmotuLlaah) earlier mentioned that THE INNOVATOR WILL LATTER MOVE CLOSE TO SHIRK (IF HE IS NOT CAREFUL). We understand from that statement that an innovator is not a mushrik. The statement is talking about two different things; the innovator himself (who has done some acts of bid’ah which makes him an innovator) and the possibility of engaging in some acts of shirk (due to his parochial intellect). If he meant by this, that an innovator is a mushrik, he would have mentioned it explicitly. Do you think Ibn Taymiyyah has something to hide here? If I say, “there is no liar except that you see some traces of stealing in him”, or “there is no lady who dresses indecently except that she fornicates”. Tell me, am I referring to two exact things in each case? Do these statements directly mean that a liar must be a thief and an indecently dressed lady must be a prostitute? Ponder upon this simple illustration. This Shaykh is very clear with his statements and there is no difficulty in understanding it. Pocket your philosophy, this is Islaam!

In explanation of this statement of Shaykhul Islaam Ibn Taymiyyah (rohimohuLlaah), Shaykh Ibn al-‘Uthaymeen (rohimohuLlaah) said, “THE SHIRK WHICH AN INNOVATOR MAY BE INVOLVED IN, ARE IN TWO WAYS. THE FIRST ONE HAS TO DO WITH ULOOHIYYAH (ONENESS IN WORSHIP) AND THE SECOND HAS TO DO WITH AR-RUBOOBIYYAH (ONENESS IN LORDSHIP). AS FOR THE RUBOOBIYYAH, IT IS BECAUSE HE LEGISLATES AND ESTABLISHES HIMSELF AS A JUDGE AND THE ONE WHO LEGISLATES BECAUSE NO ONE DOES A BID’AH EXCEPT THAT HE HAS THE INTENTION OF WORSHIPPING ALLAHAH WITH IT. AS FOR THE AREA OF

ULOOHIYYAH, HE FOLLOWS HIS DESIRES AND CONTRADICTS HIS CREATOR; THIS HAS TO DO WITH HIM WORSHIPPING HIS DESIRES”

These comments of Shaykh Muhammad Soolih al-‘Uthaymeen would be explored in the next write up.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [10]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Shaykh Ibn al-‘Uthaymeen (rohimohuLlaah) said, “THE SHIRK WHICH AN INNOVATOR MAY BE INVOLVED IN, ARE IN TWO WAYS. THE FIRST ONE HAS TO DO WITH ULOOHIYYAH (ONENESS IN WORSHIP) AND THE SECOND HAS TO DO WITH AR-RUBOOBIYYAH (ONENESS IN LORDSHIP). AS FOR THE RUBOOBIYYAH, IT IS BECAUSE HE LEGISLATES AND ESTABLISHES HIMSELF AS A JUDGE AND THE ONE WHO LEGISLATES BECAUSE NO ONE DOES A BID’AH EXCEPT THAT HE HAS THE INTENTION OF WORSHIPPING ALLAHAH WITH IT. AS FOR THE AREA OF ULOOHIYYAH, HE FOLLOWS HIS DESIRES AND CONTRADICTS HIS CREATOR; THIS HAS TO DO WITH HIM WORSHIPPING HIS DESIRES.”

To start with, are all innovators under the same ruling of tampering with uloohiyyah and ar-ruboobiyyah? Without an atom of doubt, Shaykh Ibn al-‘Uthaymeen never meant that all innovators have this ruling as evident in his explanations regarding the division of bid’ah and how to relate with people who are into different levels of bid’ah. As for whether or not the ruling

is the same with all the innovators, you must first know that the innovators are of two types here; the one who legislates the bid'ah, and the one who engages in it mistaken it for the right path. For example, there is the one who brought solaatul faatih (this is the person who legislates in the deen), and there is the one who does it thinking it is permissible in the Sharee'ah. This is the same with many innovations in acts of worship. May Allaah save us from innovations in the deen! The ruling of these two sets of people can't be the same. However, there is no excuse in both cases as to whether or not the bid'ah will be rejected, due to two "beautiful" ahadeeth that came regarded them.

The first set of people have been refuted with this statement of the Messenger of Allaah (sollaLloohu 'alayhi wa sallam), "He who innovates (LEGISLATES) something in this matter of ours that is not of it will have it rejected" while the second set have been refuted with this statement, "He who does AN ACT which we have not commanded, will have it rejected."

Moreover, it is very clear to those who sit with the people of knowledge, study from them, read their books and listens to their tapes, that those who legislate in the deen (in relation to our discussion here) do not have the same ruling let alone the one who follows it mistaken it for the Sharee'ah. Those who legislate bid'ah in the deen are of two types; the one who legislates with the aim of tampering with or destroying the deen and the one whose intention is good but doesn't know the evil of his actions (that is, he doesn't know that he has legislated anything due his parochial view) or even those who legislate using some misgrounded conceits as evidences. The scholars of sunnah are used to declaring the first set of people as kuffar; an example is Jahm bn Sofwaan while the second set of people would only be declared as innovators that are not kuffar because their bid'ah is of a lesser degree. This is very clear.

Without an atom of doubt using this statement of Shaykh Soolih al-'Uthaymeen as evidence that every bid'ah takes a Muslim out of the fold of Islaam is not only whimsical but also absolutely illogical. What did he himself say about whether or not every innovation takes a Muslim out of Islaam? How can this scholar say some innovation does not take a Muslim out of Islaam if he believes that every innovator has the ruling of having 'positively' tampered with ULOOHIYYAH AND AR-RUBOOBIYYAH??? Isn't that illogical??? That is why I have always said it that Muhammad 'Aliyy Jabata and his brainwashed students are intellectually impotent. The word

may be harsh, but that it is the reality of their situation. They keep on hiding under some ambiguous statements to establish their innovations. May Allaah guide them or break their back!

There are (many) more explanations on this, but I believe this suffices for the one whose intellect is okay. Refer to the books of the scholars for more explanations. May Allaah grant us a better understanding of this deen. We ask Allaah to guide Rosheed Mustopha al-Khoorijee (the trees and birds professor and vice president of Muhammad ‘Aliyy Jabata) and their misguided students to the truth.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI AL-KHOORIJE (THE TREES AND BIRDS PROFESSOR) [11]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Rosheed Mustopha al-Khoorijee, the second in command to Muhammad ‘Aliyy Jabata al-Khoorijee (the misguided man who invented many innovations into the deen of Allaah in Nigeria), said, “And also our scholar known as Saleem al-Hilaalee; he also said in his book ‘Al bid’ah wa athaaraha as-sayyi’ fil ummah’ that every bid’ah has the same level of sin. Every bid’ah has the same sin and there is no difference between one bid’ah and the other.” [Time: 13 minutes 51 seconds to 14 minutes 08 seconds]

Rosheed Mustopha al-Khoorijee used these lies to establish that Shaykh Saleem bn ‘Eid al-Hilaalee (hafidhohuLlaah) is upon the belief that ‘every bid’ah is a major kufr.’

How obvious is this blatant lie from the trees and birds professor?

To begin with, his translation was erroneous. This is what Shaykh Saleem bn ‘Eid al-Hilaalee said while mentioning reasons why bid’ah can’t be categorized under the five rulings of the

Sharee'ah; "THE FOURTH REASON: SINNING IS THE COMMON FACTOR CONSTANT IN EVERY BID'AH (INNOVATION). IT IS NOT PERMISSIBLE FOR US TO RULE THAT ONE INNOVATION IS SMALLER IN SIN TO THE OTHER (THEREFORE IT SHOULD BE OVERLOOKED AND PEOPLE SHOULD ENGAGE IN IT). IT IS JUST A MERE REASONING AND THIS IS EVEN AN INNOVATION IN ITSELF. AND YOU HAVE FORMERLY LEARNT THAT SMALL INNOVATIONS WILL LATER BECOME BIG INNOVATIONS." (Al Bid'ah wa Athaaraha As-Sayyi' fil-Ummah, Makatabatu Daari Affan Page 40)

These statements are very simple to understand. Shaykh Saleem al-Hilaalee (hafidhohuLlaah) was mentioning the reasons why bid'ah can't be categorized under the five rulings of the Sharee'ah. Under this heading, he debunked the claim that there are innovations that are good in the deen. He (hafidhohuLlaah) said, "THE FIRST POINT; AS FOR CATEGORIZING BID'AH INTO GOOD AND BAD ONE OR THE ONE WE ACCEPT AND THE ONE WE REJECT; IT IS A CATEGORIZATION WHICH HAS NO EVIDENCE IN THE SHAREE'AH. HOW CAN THIS CATEGORIZATION HAVE EVIDENCE IN THE SHAREE'AH WHILE IT IS CONTRADICTING VERSES OF THE QUR'AAN AND AUTHENTIC AHADEETH?" Therefore, there is no difficulty in understanding that he was undoubtedly refuting the categorization of some innovations as hasanah not mufaasiqoh and mukaffiroh.

Secondly, it was under this heading that he said, 'sinning is the common factor constant in every bid'ah', a statement mischievously translated as 'every bid'ah has the same level of sin' by Rosheed and his dull teacher (Muhammad 'Aliyy Jabata). The Shaykh meant that there is no bid'ah except that it opposes the correct way and is in itself a sin. There is no difficulty in understanding this, as disobeying the texts is a sin generally except when one tries to narrow down specific sins giving it its ruling. However, the ruling of bid'ah could be mukaffiroh or mufassiqoh depending on its weight in the Sharee'ah. Shaykh wasn't saying that every bid'ah must have the same ruling as asserted by the Jabataweeys of Nigeria.

Moreover, his statements, "IT IS NOT PERMISSIBLE FOR US TO RULE THAT ONE BID'AH IS SMALLER IN SIN TO THE OTHER (THEREFORE IT SHOULD BE OVERLOOKED AND PEOPLE SHOULD ENGAGE IN IT). IT IS JUST A MERE REASONING AND THIS IS EVEN BID'AH IN ITSELF." This also goes back to the fact that ruling some bid'ah to be

obligatory upon the Muslims does not have a place to sit in the Sharee'ah because the statements of the Messenger of Allaah (sollaLloohu 'alayhi wa sallam) is very clear. He (sollaLloohu 'alayhi wa sallam) said, "...The worst of affairs (in our religion) are the newly invented things; every newly invented thing is an innovation and every innovation is misguidance, and every misguidance is in the Fire..." Therefore, no one says some innovations are good except that he contradicts this narration.

As for his statement, 'AND YOU HAVE FORMERLY LEARNT THAT SMALL INNOVATIONS WILL LATER BECOME BIG INNOVATIONS', this is well established in the statements of the people of knowledge. Imaam Al-Barbahaareey said, "Beware of SMALL INNOVATIONS because they GROW until they become BIG. This is the case with every innovation introduced in this Ummah. It began as something small, bearing resemblance to the truth, which is why those who entered it were misled and then were unable to leave it. So it GREW and became the religion which they followed and thus deviated from the straight path and left Islaam.'

How do small innovations become big? Shaykh Saleem bn 'Eid will himself give us an illustration.

To be continued...

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI
AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [12]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

In continuation, how do small innovations become big? Shaykh Saleem al-Hilaalee (hafidhohuLlaah) will himself give us an example.

Shaykh Saleem bn ‘Eid al-Hilaalee (hafidhohuLlaah) gives an example of how small innovations lead to bigger ones.

A striking example of how small innovations lead a person into committing major innovations is found in the narration reported by ad-Daarimee in his Sunon (1/79): ‘Amr ibn Salmah said: We used to sit by the door of ‘Abdullah ibn Mas’ood before the Morning Prayer, so that when he came out we would walk him to the mosque. (One day) Aboo Moosa al-Ash’aree came to us and said, “ Has Aboo ‘Abd ar-Rahmoon come out yet?” We replied, “No.” So he sat down with us until he came out. When he came out, we all stood along with him, so Aboo Moosa said to him, “O Aboo ‘Abd ar-Rahmoon! I have just seen something in the mosque which I deemed to be evil, but all praise is for Allaah, I did not see anything except good.” He enquired, “Then what is it?” (Aboo Moosa) replied, “If you live you will see it. I saw in the mosque people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say ‘repeat Allaahu Akbar a hundred times.’ So they would repeat it a hundred times. Then he would say, ‘say Laa ilaaha illaLlaah a hundred times.’ So they would say it a hundred times. Then he would say, ‘say SubhaanoLlaah a hundred times.’ So they would say it a hundred times.” (Ibn Mas’ood) asked, “What did you say to them?” (Aboo Moosa) said, “I did not say anything to them. Instead I waited to hear your view or what you declared.”

(Ibn Mas’ood) replied, “Had it been you ordered them to count up the evil deeds they have acquired and assured them that their good deeds would not be lost (it would have been better)!” Then we went along with him (Ibn Mas’ood) until he came to one of those circles and stood and said, what is this which I see you doing? They replied, “O Aboo ‘Abd ar-Rahmoon! These are pebbles upon which we are counting takbeer, tahleel and tasbeeh.” He said, “Count up your evil deeds. I assure you that none of your good deeds will be lost. Woe to you, O Ummah of Muhammad (sollaLloohu ‘alayhi wa sallam)! How quickly you go to destruction! These are the

Companions of your Prophet and who are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a Religion better guided than the Religion of Muhammad (sollaLloohu ‘alayhi wa sallam) or that you are opening the door of misguidance.” They said, “O Aboo ‘Abd ar-Rahmoon! By Allaah, we only intended good.” He said, “How many are those who intend good but do not achieve it? Indeed Allaah’s Messenger said to us ‘A people will recite the Qur’aan but it will not pass beyond their throats.’ By Allaah! I do not know, perhaps most of them are from you.” Then he left them.”

‘Umar ibn Salmah (the sub-narrator) said: We saw most of those people fighting against us on the day of Nahrawaan, along with the Khowaarij. [Authenticated by Shaykh Saleem bn ‘Eid al-Hilaalee, in al-Bid’ah pg. 26-29].

After exposing the lies and distortions of Rosheed Mustopha (and his strayed teacher) regarding some of the statements of Shaykh Saleem al-Hilaalee (hafidhohuLlaah) which they hide under to propagate their innovations, we shall proceed to mention statements which prove that Shaykh Saleem al-Hilaalee categorized bid’ah into mukaffiroh (the one which take the Muslims out of the fold of Islaam) and ghoyr mukaffiroh (the one which does not take the Muslims out of the fold of Islaam) in that same book (Al bid’ah wa atharuha as-sayyi’ fil-ummah) apart from his clear statements that there are small and big innovations.

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

REFUTING THE LIES AND DISTORTIONS OF ROSHEED MUSTOPHA ABOO IBEJI
AL-KHOORIJEE (THE TREES AND BIRDS PROFESSOR) [13]

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

After exposing the lies and distortions of Rosheed Mustopha (and his strayed teacher) regarding some of the statements of Shaykh Saleem al-Hilaalee (hafidhohuLlaah) which they hide under to propagate their innovations, we shall proceed to mention statements which prove that Shaykh Saleem al-Hilaalee categorized bid’ah into mukaffiroh (the one which take the Muslims out of the fold of Islaam) and ghoyr mukaffiroh (the one which does not take the Muslims out of the fold of Islaam) in that same book (Al bid’ah wa atharuha as-sayyi’ fil-ummah).

Shaykh Saleem bn ‘Eid al-Hilaalee (hafidhohuLlaah) said, “Anyone who calls to innovation is worthy of being punished in this life in order to secure the garden of the Sharee’ah which doesn’t deserve to be stained, and in order to restrict his evils from the people. The least form of punishment is to boycott him; he shouldn’t be given a post in the religion, and knowledge shouldn’t be taken from him, and he won’t be asked questions regarding any issue of the religion; his testimony won’t be accepted. Due to these (statements), there is a consensus amongst the scholars, from the scholars of hadeeth, the scholars of fiqh and the scholars of usool that, as for an innovator who becomes a kaafir with his innovation, we won’t take narrations from him with the consensus (of the previously mentioned scholars), BUT AS FOR THE INNOVATOR WHO DOES NOT BECOME A KAAFIR (WITH HIS INNOVATION), THERE IS A DIFFERENCE OF OPINION (AS TO ACCEPTING HIS NARRATIONS OR NOT), EXCEPT FOR THE ONE WHO FINDS EASE IN LYING AND USES IT TO SUPPORT HIS SCHOOL OF THOUGHT OR THOSE WHO FOLLOW HIS SCHOOL OF THOUGHT. Ash-Shaafi’i said, “I will take the narration of the people of desire except the khottoobiyah because they permit false testimonies in order to shield those who support them.” [Al bid’ah wa atharuha as-sayyi’ fil-ummah page 132]

The statements of Shaykh Saleem al-Hilaalee mentioned above are very clear that he categorized innovations in this book. And as evident, the foregoing has however made it clear that these ignoramuses (Jabata and his students) are deceivers, and they have no scholar upon their monhaj. May Allaah guide them aright, and make us steadfast upon true guidance!

To be continued...

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us misguidance as misguidance, and to make it easy for us to abstain from it.

May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

**THIS IGNORAMUS TRAIT IS SIMILAR TO THE TRIAL THAT BEFELL THOSE
MUPPETS DECLARING THE SCHOLARS IN SOUTHWESTERN NIGERIAN AS
KUFFAR**

Ustaadh Ibroheem bn ‘Abdur-Rauf, Aboo Noosir (hafidhohuLlaah) said, “Someone wanted to use this verse, “...And whosoever does not judge by what Allaah revealed, then it is those who are the disbelievers” (to declare a Muslim as a Kaafir). The person entered unto Mahmoon as mentioned in the book, ‘Siyaasatu sshaariyyah’ by Shaykh Jaabir al Hanbari who is a professor on Islaamic politics in the Jaamia’ Maliku Saud in Riyaadh. So he (Shaykh Jaabir al Hanbari) referred to it and said someone came unto Mahmoon and was telling Mahmoon that he is declaring him as a Kaafir because he introduced some things into the Sharee’ah that were not part of the Sharee’ah, and he introduced some things that were statements of innovation. So he feels that Mahmoon is a Kaafir. Mahmoon (who was the last king at the time; it was in his time that Imaam Ahmad bn Hanbal was freed) asked him, ‘how do you know that what I am saying and what we have done is kufr?’ He (the accuser) said, “because Allaah said in the Qur’aan that ‘...And whosoever does not judge by what Allaah revealed, then it is those who are the disbelievers’”. So Mahmoon asked him again, ‘how do you know that this is from the Qur’aan?’ He said, ‘I knew that it is from the Qur’aan by the consensus of the Muslims.’ Do we understand? Mahmoon said to him, ‘It is also by the consensus of the Muslims that this verse does not refer to the leaders who do not rule by parts of the Qur’aan until they say that it is halaal (not to rule by it) and we have not told you that what we are doing is Halaal.’ He wanted to make takfeer as Faisal is making takfeer, but the person is telling him that; look as you’re saying that this is from the Qur’aan, there is also agreement and consensus that this verse does not refer to

what you're saying. So this is the way people have become; there are so many incidences regarding this verse and the matters of takfeer in the Qur'aan."

[SOURCE: 'THE TAPE WHEREIN ABOO NOOSIR REFUTED THE IGNORAMUS 'ABDULLAAH FAISAL' TIME OF THESE STATEMENTS IN THE CLIP: 16 minutes 33 seconds to 18 minutes 17 seconds]

THE SHENANIGAN OF MUHAMMAD BN 'ALIYY JABATA AL-KHOORIJE
REGARDING THE HADEETH, 'VERILY ALLAAH DOES NOT ACCEPT THE
REPENTANCE OF AN INNOVATOR UNTIL HE STOPS THE INNOVATION'

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

Al-Imaam al-Barbahaareey (rohimohuLlaah) said in his Sharhu ssunnah, "May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from in your time particularly. So do not act in haste and do not enter into anything from it until you ask: Did any of the Companions of the Prophet (sollaLloohu 'alayhi wa sallam) speak about it or any of the scholars? So if you find a narration from them about it, cling to it, do not give precedence to anything and thus fall into the fire." These golden statements are indeed very important in times of trials and tribulations for a suspecting Muslim not to fall into innovations and extremism. We ask Allaah to grant us well-being.

Muhammad bn 'Aliyy Jabata, the Nigeria based Khoorijee who innovated and calls to the principle of "every bid'ah is a major disbelief", uses as one of his misgrounded conceits, the hadeeth, "Verily Allaah does not accept the repentance of an innovator until he stops the innovation". Before exposing his misconceptions regarding this hadeeth, I would like to mention some of the scholars who related the hadeeth and the difference of opinion which exists as to its authenticity.

This hadeeth was related by at-Tobaroonee in al-Awsaat (4360), and authenticated by Al-Mundhree in (At-Targheeb, 1/45), Ad-Diyaa' (2054, 2055), Al-Haitamee (Az-Zawaajir, Kabeerah 51: Tark-us-Sunnah), Al-Ghumaaree (Al-Mudaawee, 2/262-263), Al-Albaanee (As-

Saheehah (1620), 4/154; Zilaal-ul-Jannah, 37; Saheeh-ut-Targheeb, 54; Saheeh-ul-Jaami', 1699; Al-Manaasik, p.44; Hajjat-un-Nabee, p.130; Al-I'tisaam, 1/162, 2/782), Al-Halabee ('Ilm Usool-il-Bid'ah, p.33), Mashhoor Salmaan (Al-I'tisaam, 1/212, 112; Al-Mujaalasaah, 6/398-399) and others.

As for the difference of opinion which occurs regarding its authenticity; Shaykh Amroo 'AbdulMun'im Saleem (hafidhohuLlaah) mentioned some defects of this hadeeth in his book 'Usool al-Ilali ba'ada ghulaatu fee modhaabahum fee tabdee'. From the defects he mentioned are, the presence of Muhammad Ibn 'Abdirrahmaan Al-Khushayree in its chain, a person regarded as matrook (rejected), and his narrations are weak; its different versions are contradictory; a mudalis, Humady at-Taawee, is present in the chain and he used a word 'an' which is inappropriate for his status. Other details are mentioned in the book. In addition, Shaykh 'Abdil'Azeez bn 'AbdiLlaah bn Baaz (rohimohuLlaah) was asked about the authenticity of the hadeeth, "Verily, Allaah does not accept the repentance of an innovator until he stops the innovation." He responded, 'the chain of narration of this hadeeth needs to be properly checked.' [Sharh Fadlul Islaam of Shaykh Ibn Baaz, page 193]

I will proceed to relate the explanation of some scholars regarding this hadeeth to prove that the understanding of Muhammad bn 'Aliyy Jabata regarding this hadeeth has no basis. The following is the explanation of Shaykh 'Abdil'Azeez bn Baaz (rohimohuLlaah). Shaykh Ibn Baaz (rohimohuLlaah) was asked about the authenticity of the hadeeth, "Verily, Allaah does not accept the repentance of an innovator until he stops the innovation." He responded, the chain of narration of this hadeeth needs to be properly checked. But, what this hadeeth is saying is that, we are afraid for the innovators regarding their innovations; what happens mostly to them is that they think their bid'ah is good, (and that is why) they are always upon their bid'ah. We ask Allaah for wellbeing. If not (that is, if the hadeeth is interpreted to mean that Allaah will never forgive them), we see a lot of innovators who repented and Allaah accepted their repentance. If this hadeeth is authentic, it means this hadeeth is in the book of vowing punishment and warning (baabu al-wa'eed). We ask Allaah for wellbeing. This is similar to what the Messenger of Allaah (sollaLloohu 'alayhi wa sallam) said in Madinah, "whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels, and the whole of mankind. Allaah will not accept his compulsory and optional good deeds on the day

of qiyaamah...” All these are in the book of vowing punishment, otherwise anyone who repents, it is obligatory that Allaah accepts his repentance.

Also, Shaykh answered (a question) in one of his lectures regarding this hadeeth and its explanation saying, “This is the truth; Allaah does not accept the repentance of an innovator until he stops the innovation means that the innovator would see the innovation as good and he would think he is correct. For this reason, what is most common is that the innovator dies upon his innovation. We ask Allaah to save us from this. This is because the innovator will think he is right unlike a sinner who knows himself as a sinner, and knows he is a criminal and a wrong doer. The sinner will then repent from his sins and Allaah would accept his repentance, but the innovator is in evil because he will continue to see the bid’ah as something good, and will follow his desires. For this reason, he is in a great evil. Allaah then makes it difficult for him to repent because he sees the bid’ah as a good thing, and he thinks he is upon the right path, and believes that he is upon the truth. But, if Allaah guides him and his vision becomes open and he repents, Allaah will accept his repentance likewise all other sins, if a servant repents from them, Allaah will accept his repentance and even shirk which is bigger than bid’ah. If a servant repents from kufr, Allaah will accept his repentance, even the kuffar of Quraysh and other than them, when they repented, Allaah accepted their repentances, and also when the magicians of the time of Fir’aun repented, Allaah accepted their repentance. This is the case with the innovator, if Allaah opens his vision and he repents from his innovations, Allaah will accept his repentance. This hadeeth is (from the ahadeeth) in the book of vowing punishment (for the transgressors), just like the authentic hadeeth, “whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels, and the whole of mankind. Allaah will not accept his compulsory and optional good deeds on the day of qiyaamah...” This is in the book of vowing punishment. (Sharhu Fadlul Islaam of Ibn Baaz, Page 193 Maktabatu Haadi Muhammadi)

From the clear explanations of Shaykh Ibn Baaz (rahimohullaah) above, he refuted the innovated principle that led Muhammad bn ‘Aliyy Jabata astray with his statement, “But, if Allaah guides him and his vision becomes open and he repents, Allaah will accept his repentance likewise all other sins, if a servant repents from them, Allaah will accept his repentance and even shirk which is bigger than bid’ah.” The point of reference here is where Shaykh said ‘even shirk which is bigger than bid’ah’. Muhammad bn ‘Aliyy Jabata believes that there is no difference between shirk and bid’ah, that is, every bidah is a major shirk. We ask Allaah to guide him.

Shaykh ‘AbdiLlaah al-Bukhooree said, ‘this statement (affirming that every bid’ah is a major shirk) contradicts the evidences of the Qur’aan and Sunnah, and the way of the Salaf from the first Salafs till now. This statement is an innovation.’

Moreover, Shaykh Saleem bn ‘Eid al-Hilaalee (hafihohuLlaah), a scholar of hadeeth who holds that the hadeeth is authentic also gave similar explanation to that of Shaykh Ibn Baaz via an audio message in Shawwal 1437. He buttressed the fact that these people (Muhammad bn ‘Aliyy Jabata and his students) who use this hadeeth as evidence to declare every innovator as a kaafir have done a great crime upon themselves, upon the Qur’aan, and upon the Sunnah of the Messenger of Allaah (sollaLloohu ‘alayhi wa sallam). He also explained that the manhaj of Muhammad bn ‘Aliyy Jabata resembles that of the Khowaarij. He said, ‘These people who insisted on their transgressions after establishing evidences against them, by Allaah, they are not from Salafiyyah at all.’

The foregoing has however made it clear that Muhammad bn ‘Aliyy Jabata has no predecessor upon his usage of the aforementioned hadeeth to establish that all innovators are disbelievers. It is only a misgrounded conceit meant to douse the truth. We ask Allaah to keep us steadfast upon the truth and guide these transgressors to the truth.

I beseech Allaah to show us the truth as being the truth and to grant us its following, and to show us falsehood as falsehood and to make it easy for us to abstain from it. May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

**THEY WILL CONTINUE TO HARM THEMSELVES BECAUSE THEY ARE UPON THE
'AQEEDAH OF THE KHOWARIJ; NO DOUBT ABOUT IT**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu 'alayhi wa sallam).

To start with, Imaam al-Awzaa'ee (rohimohuLlaah) said, "Make yourself patient upon the Sunnah, stop where the people stopped, speak with what they spoke with, and refrain from what they refrained from. And follow the path of your pious predecessors; for verily, that which was sufficient for them is sufficient for you." [Al-Aajuree in Ash-Sharee'ah]

The Ilorin based Khoodijee, Muhammad bn 'Aliyy Jabata, the man who innovated the principle of every bid'ah is a major disbelief (the principle with which he excommunicates the Muslims unjustly), has in recent times, faced a lot of destructive criticisms from some of the students he trained. This is not unconnected to his overconfidence upon clear ignorance. He deceives his followers with the claim that he calls to the Qur'aan and Sunnah upon the understanding of the pious predecessors. Yet, he said many statements that none had ever said in this religion. I have mentioned many of these statements in my write-up titled, 'A glimpse at some of the errors of Muhammad 'Aliyy Jabata'. It is perturbing that his overzealous, ignoramus and dogmatic followers have failed to read between the lines and act as such; it seems nothing is working for them.

Presently, there are three groups amongst them from my research. A group that follow his views dogmatically especially when they differ amongst themselves; a group that departed from him after having excommunicated him for his deviations from the methodology of the pious predecessors; a group trying to make reconciliations between the aforementioned groups.

However, with a mindset which mistakes cautiousness for stupidity, they have failed to acknowledge that the scholars are to guide the Ummah to the correct methodology. That is why their leader believes that the scholars as a mass could be wrong while he would be right. He was asked to write down his 'aqeedah just as Muhammad Yoosuf (the Boko Haroom founder) did, so that the scholars can speak on it; he refused claiming that the scholars weren't sent to him, a strategy with which to shield his lies from being exposed. He was asked to make a tape on his 'aqeedah; he refused claiming that the scholars weren't sent to him.

He failed to acknowledge the fact that the Prophet (sollaLloohu ‘alayhi wa sallam) didn’t compile Saheeh Bukhooree, Saheeh Muslim, Sunaan Aboo Dawood, Sunaan an-Nasaa’i, Jaami at-Tirmidhi, Sunaan Ibn Maajah, and other books of hadeeth we now benefit from. It is the scholars that Allaah has been using to guide this religion. Funnily enough, this same liar and staunch extremist phoned Shaykh ‘Abdul-Hameed Al-Hajooree az-Za’akaree (hafidhohuLlaah) for clarifications when Alase refuted him. Why can’t he ask this Shaykh about his take on the issue of bid’ah and other shenanigans with him? The answer is clear; he knows that he will be refuted and declared a Khoorijee, just as Shaykh Saleem al-Hilaalee did. He is a good dribbler; perhaps Crown FC Ogbomoso would need him. Smiles...

No wonder, from the traits of the Khowaarij mentioned by the scholars is that, “They do not believe that the people of knowledge and virtue hold a special position. This was why they perceived that they were more knowledgeable than ‘Aliyy bin Abee Toolib, Ibn ‘Abbaas and the rest of the Companions, May Allaah be pleased with all of them.” [Al-Khowaarij Awwalul-Firooq fee Taareekhil-Islaam (pg. 38)] Just as an example, Muhammad ‘Aliyy Jabata al-Khoorijee claimed that reports regarding seven and five takbeeraat respectively in the first and the second standings of Solaat al-‘Eid is not connected to the Prophet, and as such he can’t follow the opinions of the Companions. Who in this Ummah preceded him upon this reasoning?

Also, from his transgressions is his claim that the seventy-two sects from this Ummah have all committed disbelief in a way that puts them beyond the pale of Islaam. Shaykh al-Islaam Ibn Taymiyyah (rohimohuLlaah) responds! “Whoever says that the seventy-two sects have all committed kufr (disbelief) in a way that puts them beyond the pale of Islaam has gone against the Qur’aan, Sunnah, and the consensus of the Sohaabah (rodiyaLloohu ‘anhum), and also the consensus of the four Imaams and others. There is no one amongst them who regarded each one of the seventy-two sects as Kuffar (disbelievers).” **[End quote from Majmoo’ al-Fataawa, 7/218]** This is close to what Shaykh ‘AbdiLlaah al-Bukhooree said regarding one the shenanigans of this Khoorijee. He (Shaykh ‘AbdiLlaah al-Bukhooree) said, “The statements affirming that there is no difference between innovations (ya’ani, every bid’ah is a major kufr) is an error...This statement contradicts the evidences of the Qur’aan and Sunnah, and the way of the Salaf from the first Salafs till now. This statement is an innovation.”

Aboo Khodeejah (hafidhohuLlaah), when speaking during his conversation with one of our brothers from Nigeria, said, "...but I believe that they'll end up harming themselves...In shaa Allaah". By Allaah this has come to pass. They have been harming themselves because the Messenger of Allaah (sollaLloohu 'alayhi wa sallam) was reported to have said, "Religion is easy and whosoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded...[Soheeh al-Bukhooree and Soheeh Muslim]

From the Harms are;

Excommunicating themselves (and even the Ummah for invalid reasons)

Raining curses on themselves

Attacking themselves with blows and kicks

Prohibiting themselves from lawful things

Worshipping their desires

Making life miserable for themselves as they do not interact with Muslims who disagree with their Khowaarij ideologies

Arresting themselves with the security agents

We beseech Allaah to guide us to the truth at all times, and to strengthen and reward the people who have stood up to defend this religion at all times.

We ask Allaah to free the ignoramuses, dogmatic and unsuspecting followers of Jabata to the truth before they kick the bucket.

SubhaanokaLlaahummo wa bi hamdika ashhadu an laa ilaaha illa anta astaghfiruka wa atoobu ilayk

**THE JABTAWIYYOON ARE LOSING BECAUSE THEY ARE GREAT LOSERS; MAY
ALLAH GUIDE THEM OR CONTINUE TO BREAK THEIR BACKS!**

All perfect praise is for Allaah alone. We beseech His peace and blessings upon Muhammad (sollaLloohu ‘alayhi wa sallam).

To begin with, it is no more news that the students of Muhammad bn ‘Aliyy Jabata, the Nigerian based Khoorijee who innovated the principle of ‘every innovation is a major disbelief’ with which he and his goons excommunicate the Ummah unjustly, are at war with themselves. This, however, is not unexpected as they are from the people of innovation who precede the scholars. The fact that they’ll end up harming themselves had been mentioned by our dear brother, Aboo Khodeejah (May Allaah rectify his affairs and preserve him upon goodness). We ask Allaah to liberate these gullible, overzealous and unsuspecting youths from the prison of Muhammad bn ‘Aliyy Jabata (al-Khoorijee).

In this piece, I will mention some of the issues that generated a great dispute amongst these losers, the double standard they have been applying amongst themselves, and the different subgroups amongst them.

Before I proceed, I wish to explicitly state that strong disagreements, argumentations, controversies, dissensions, and excessive disputations are apparent in this Ummah due to the death of the scholars, deficiencies in learning appropriately, or absence of sincerity (amongst others). As such, it is not for anyone with no knowledge whatsoever to disagree and argue about issues that have been clearly explained and are clear to the people of knowledge as stated by the great scholar, Shaykh Al-Allaamah Al-Faqeeh Aboo AbdiLlaah Muhammad Ibn Soolih Ibn Muhammad Ibn al ‘Uthaymeen (‘alayhi rahmotuLlaah). Therefore, there is no time and need to start treating their ignorance here.

As for the issues that have created a great dispute amongst these losers, from them are; one, “a difference of opinion as to whether saying ‘sollaLloohu ‘alayhi wa sallam’ after mentioning the Prophet’s name is a reprehensible innovation”, mind you, according to them every innovation is a major disbelief, therefore, expect the loyalists of their manhaj (who deem it as an innovation) to excommunicate anyone who holds that saying it is permissible”; two, “a difference of opinion as to whether or not the boy killed by al-Khadr (as mentioned in Soorah al-Kahf) is a

disbeliever”; three, “they also differ as to whether it is permissible or not to invite people to dine and wine during ‘aqeeqah”; amongst others.

Hilariously and interestingly, these set of losers have been giving baseless excuses to some of their cult members who are guilty of innovations and statements of disbelief; an excuse which was not required when they were declaring our local scholars as disbelievers. May Allaah disgrace them! Rosheed bn Mustopha, popularly known as Aboo Ibeji (the trees and birds professor), is one of their members who have been baselessly excused. This young man (Aboo Ibeji) who did not learn the creed and the methodology of the Salaf from any notable scholar of Sunnah is the second in command to Muhammad bn ‘Aliyy Jabata. From his recent claims that generated a lot of controversies amongst them are; one, his declaration that the life of one Sa’eed (one of their cult member) is in his hands, and that ‘Abdil’Azeez Alase was created as a disbeliever by Allaah. There was a time I mentioned one of the statements of disbelief he uttered in the presence of the morons sitting before him when he was released from the prison, but some brothers taught I was only looking for an opportunity to score cheap points. Understand, it is becoming more obvious that this loquacious boy is a dullard.

These same overzealous and gullible youths are yet to excommunicate Aboo Ibeji despite the fact that he insisted upon his clear statements of disbelief. Obviously, they are liars, losers, ignoramuses and dogmatic followers. What is the ruling of a person who persists upon the aforementioned statements of disbelief uttered by Rosheed? Funnily enough, one of their mouthpieces on facebook who I deemed to be intellectually impotent even mentioned that his co-fools were laughing when Rosheed was affirming his statements of disbelief; this boy even clearly stated that Rosheed persisted on all the errors he was refuted for, yet he still believes that Rosheed is a Muslim. See this bloody moron! The case of the Khowaarij is as stated by Aadil bin ‘Alee Al-Furaydaan in his book, ‘Attribute and Characteristics of the Khowaarij’ which was reviewed by Shaykh Soolih bin Fawzaan Al-Fawzaan and Shaykh Muhammad bin ‘Abdir-Rahmaan Al-Khumayyis. He mentioned as his forty-fourth point, “There are many amongst them that differ with one another. This is why they have divided into so many sects, some of which set out to fight against the other and at times, some of which deliver speeches against the other. Allaah spoke truthfully when He said: “If it (i.e. the Qur’aan) were from other than Allaah, you would have found many differences in it.” [Soorah An-Nisaa’ (4):82] [Al- Khowaarij- Aqeedatan wa Fikran wa Filasufatan (pg. 54)]

Presently, I discovered that there are three groups amongst them, a group that have always remained loyal to all their figureheads irrespective of their grave errors; a group that have stand out to disparage those who remain loyal to Aboo Ibeji in his saga with Sa'eed, although they still regard him (Aboo Ibeji) as a Muslim; and a small group who have excommunicated almost every member of the aforementioned group for the claim of taqleed (blind-following) and persistence upon clear-cut kufr. Since they are hasty in applying rulings as clearly stated in (Al-Khowarij Awwalul- Firooq fee Taareekhul-Islaam, pg. 146), we expect them to continue humiliating and harming themselves; already we have records of some of their series of physical jabs.

Moreover, since the Khowaarij are the worst of people in deriving rules based on analogy as stated in Al-Milal wan-Nihal, we expect them to continue creating confusions amongst themselves. Therefore, it is not upon us to bother about whatever these losers say when the scholars have already explained and written a lot of books for us. May Allaah grant us safety and well-being!

May prayers and peace be upon Muhammad (sollaLloohu 'alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

MUHAMMAD BN ‘ALIYY JABATA AL-KHOORIJEE IS DO’EEF MATROOK (WEAK, REJECTED); AN APPROPRIATE RESPONSE TO THE STUDENTS OF THE STRAYED MAN SPREADING HIS NARRATIONS REGARDING HIS PURPORTED VISIT WITH SHAYKH YAHYA AL-HAJOOREE AND SHAYKH ‘ABDULHAMEED AL-HAJOOREE AZ-ZA’AKAREE

Posted on July 19, 2017 by Aboo 'Aa'ishah Al Odeomeey

All perfect praise is for Allaah alone. We beseech His peace and blessing upon Muhammad (sollaLloohu ‘alayhi wa sallam).

Unquestionably, common sense (or what is now referred to as a superpower rare sense) knows that the statements of a habitual liar are not considered important except if it is known that he has changed his lifestyle. Muhammad bn ‘Aliyy Jabata al-Khoorijee is undoubtedly a loathsome liar known for spreading his lies and innovations, and more pathetically, attributing them to the creed and methodology of the pious predecessors. For this reason no matter how his students are titillated by his lies, we will continue to draw their attention to the truth about this man.

Firstly, Allaah draws our attention to being truthful and to investigating narrations before accepting them hook, line and sinker. Allaah says (what could be interpreted as), “O you who have believed, fear Allaah and be with those who are true (in words and deeds).” [Soorah at-Tawbah (9):119] He (subhaanohu wa ta’ala) also says (what could be interpreted as), “O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. [Soorah al-Hujuroot (49):6] Also, it is reported from ‘Abdullaah Ibn Mas’ood (rodiyaLloohu ‘anhu) that the Prophet said, “You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allaah as a speaker of truth. Beware of telling lies, for lying leads to immorality and immorality leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allaah as a liar.” [Saheeh Muslim]

From the aforementioned verses and hadeeth, the obligation of investigating the narrations of a habitual liar is very clear. Imaam Ibn Kathir said in explanation of the verse of Sooratul Hujuroot ealier mentioned, “Allaah ordered investigating the news that sinners and the wicked bring, (so as to) be sure of its genuineness; else, if the sinner’s word is taken for concession and a decision

is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allaah forbade taking the path of the corrupted and sinners. This is why groups of the scholars of hadeeth refuse to accept narrations from narrators whose trustworthiness is unknown, for they might be from amongst the wicked people, in reality.” Therefore, it is incumbent on us to know if Muhammad bn ‘Aliyy Jabata al-Khoorijee is trustworthy.

I frankly would advise any serious-minded individual who loves the truth to desist from accepting his narration because he is a confirmed habitual liar. Shaykh Najeem bn Sulaymaan said, “He is bold on falsehood. His tongue is always drawn out. His speeches are unmarketable, rejected even false. He never smelt the Da’wah Salafiyyah let alone tasting it. Allah’s aid is sought. [Translated from Arabic by Aboo Aamir] I have proved this point in many of my write-ups. However, I will list some of his lies here with references for the one who loves the truth and is ready to accept it.

Funnily enough, Muhammad ‘Aliyy Jabata said in one of his recent tapes, “I don’t know how to tell lies.” [His audio clip titled, “Shaykh Muhammad Ibn Aliyy Jabata meets Shaykh Yahya ibn Aliyy al-Hajooree and Shaykh AbdulHameed al-Hajooree after Itikaf of Ramadan 1438/2017; Time: 06:17 to 06:18]

Now let us mention some of his lies so as to know whether he truly knows how to tell lies or he is still learning how to tell lies. From his blatant lies are;

One; he said, “We do not give admonitions during Romodoon; we do so following the command of the Prophet sollaLloohu ‘alayhi wa sallam. [One of his Radio Programs; Time: 11 minutes 45 seconds to 11 minutes 52 seconds] During the same radio program he said, “We have said that there is no evidence for giving admonitions during Romodoon. For this reason the hadeeth states that Jibreel used to come to the Prophet to teach him the Qur’aan without interpreting it (is the evidence). So where did we see Morning Tafseer, afternoon Tafseer, (and) night Tafseer? I hope you understand. Those who do not organize Tafseer before (Romodoon) would come out to stage their night Tafseer. There is nothing like this...We have stopped our Tafseer, whether it be our Radio Program (or not), we have stopped it. The one we used to organize at Jabata have been cancelled...Don’t be annoyed. In shaa Allaah, we shall meet after Romodoon.” [Time: 21 minutes 23 seconds to 22 minutes 06 seconds]

The lie here is very clear in his comment, “We do so following the command of the prophet sollalloohu ‘alayhi wa sallam”. Ask him to mention a narration, whether authentic or weak, wherein the Prophet made such command. Obdurate liar!

Two; he said, “Sunnah is the person who excommunicates anyone guilty of shirk and bid’ah after the conditions are established. By Allaah, it is the methodology of Sunnah. It is the methodology of the pious predecessors. If one fails to do that (that is, fails to excommunicate anyone guilty of shirk or kufr) while he believes and practices every other aspect of Sunnah completely, the person is not a Sunnah.” [His audio clip titled ‘Rejoinder to Sarumi’ Time 28:55-29:16]

The first nonsense here is that he is referring to a person as Sunnah instead of a Sunni. This is one of the errors he commits at all times, funnily enough, majority of his students have followed suit; I will move on because I only wish to concentrate on his lies here. The lie in this statement is very clear. He swore by Allaah that a Sunni is a person who excommunicates anyone guilty of Shirk and bid’ah after the conditions have been established. He meant by this that there is no difference between the one guilty of bid’ah mufassiqoh, bid’ah mukaffiroh, shirk al-asghor and shirk al-akbar as to excommunicating them after the conditions. Therefore, they’re all equal in judgment. Without an iota of doubt, this is one of the greatest lies of all time. We do not know of any evidence for these claims in the Qur’aan and Sunnah. We do not know of any book of knowledge written by the scholars, both past and present, wherein they established that people who fall into shirk al-asghor and bid’ah mufassiqoh must be excommunicated. He has no predecessor upon this statement.

In addition to the evidences we have earlier mentioned and explained to prove that every bid’ah is not a major kufr and that the shirk al-asghor does not take its doer out of the fold of Islaam, the following are statements of ten scholars refuting this blatant lie of Muhammad ‘Aliyy Jabata al-Khoorjee.

Shaykh ‘Abdussalaam bn Saalim bn Rajaa as-Suhaymee: The people of bid’ah are not of the same level; there are from them, those that we will make takfeer upon, like the one who does an act (of kufr) or says statements of kufr; and also before we can declare such person as a kaafir, we have to establish the conditions and impediments; and there are from them, those that we will not declare as kuffar because they haven’t done acts of kufr or say statements of kufr. [FIKRU

Shaykh al-Islam Ibn Taymiyyah: There is a statement (which claims) that we can't declare anyone who faces the qiblah as a disbeliever; they (the proponents of this statement) believe that we can't excommunicate anyone from those who face the qiblah. The second statement; they say all those who are guilty of bid'ah must be made takfeer upon; they believe that all the doers of innovations are disbelievers and they have left (the fold of) Islaam. Both statements (which we've mentioned) contradict the truth; they contradict the evidences of the Sharee'ah. Ibn Taymiyyah has explained that it is an error for anyone who places these statements upon the scholars. He (Ibn Taymiyyah) said the correct thing is that we differentiate between the people of innovation and this is the truth which comes from the Salaf. [MAJMOO AL-FATAAWAA VOLUME 7, PAGE 337-340, VOLUME 3, PAGE 352-354, VOLUME 12, 497-498, SHARHU 'AQEEDATU TAHAWIYYAH 338-340...]

Shaykh Soolih al-Fawzaan (hafidhohuLlaah) said, "There are many differences between shirk al-asghor and shirk al-akbar. (One) shirk al-akbar takes one out of the fold of Islaam while shirk al-asghor does not take one out of the fold of Islaam. Shirk al-asghor is a form of the major sins. It leads to shirk al-akbar. (Two) shirk al-akbar renders all good deeds void while shirk al-asghor, for example showing off (and) doing deeds in order to be heard, only renders void, the acts it is involved in; (while) other good deeds (which are in line with the Qur'aan and Sunnah) will not be rendered void. (Three) shirk al-akbar makes one's blood lawful for spilling and one's properties lawful for taking, unlike shirk al-asghor that doesn't make one's blood and property lawful because the one who does it have not left the fold of Islaam. [SHARH NOWAAQIDUL ISLAAM, PAGE 50]

Shaykh Saleem bn 'Eid al-Hilaalee (hafidhohuLlaah) said, "Anyone who calls to innovation is worthy of being punished in this life in order to secure the garden of the Sharee'ah which doesn't deserve to be stained, and in order to restrict his evils from the people. The least form of punishment is to boycott him; he shouldn't be given a post in the religion, and knowledge shouldn't be taken from him, and he won't be asked questions regarding any issue of the religion; his testimony won't be accepted. Due to these (statements), there is a consensus amongst the scholars, from the scholars of hadeeth, the scholars of fiqh, and the scholars of usool

that, as for an innovator who becomes a kaafir with his innovation, we won't take narrations from him with the consensus (of the previously mentioned scholars), but as for the innovator who does not become a kaafir (with his innovation), there is a difference of opinion (as to accepting his testimonies or not), except for the one who finds ease in lying and uses it to support his school of thought or those who follow his school of thought. Ash-Shaafi'i said, "I will take the narration of the people of desire except the khottoobiyyah because they permit false testimonies in order to shield those who support them." [AL BID'AH WA ATHARUHA AS-SAYYI' FIL-UMMAH PAGE 132]

Shaykh 'Amroo 'Abdulmun'im Saleem: As for the one whom we describe with bid'ah mufassiqoh; his ruling is like the ruling of the one who falls into the major sins. His 'eeman is still intact with respect to what he does which are in line with the Sunnah. For these innovators (who we describe with bid'ah mufassiqoh), there is no ahlus sunnah who says one won't seek forgiveness for them, pray for them, and pray on them if they die. Their ruling is with Allaah in the hereafter; if He wishes he may punish them and if He wishes He may forgive them. No one must say that they are inhabitants of paradise or inhabitants of hellfire. Even if one dies upon tawheed without (obvious) sins, we have no right to say he is an inhabitant of jannah or inhabitant of jahannam. This is well established in the 'aqeedah of the salaf and in the statements of (all) the scholars of Sunnah. [USOOLU LLATI BA'ADA GHULAATU FEE MODHABAHUM FEE TABDEE' PAGE 98]

Ash-Shaykh Muqbil (rohimohuLlaah) and other scholars of Sunnah used to say that bid'ah is divided into mukaffiroh and mufassiqoh. These explanations are very clear in their books and tapes regarding the issue of bid'ah. Shaykh Muqbil and other scholars of Sunnah upon Da'awah salafiyah were never confused about it. This is a mistake. May Allaah guide him (Muhammad Jaahil Jabata)! This a (great) harm upon Da'awah....[Shaykh Yahya al-Hajooree answering a question regarding the creed of Jabata]

Shaykh Yahya al-Hajooree: There is no ahlus Sunnah who believes that the bid'ah of the mur'jah is mukaffiroh let alone calling them kuffar, despite their clear bid'ah. We do not know of anyone from the people of sunnah who labeled them as kuffar. There are many innovations that do not take one out of the pale of Islaam. Shaykhul Islaam categorically mentioned that he doesn't know of anyone (from the ahlus sunnah) who declared the Zaydiyyah as kuffar; (this is)

because they do get to the level of the extremism of the kuffar. There is no doubt that there are bid'ah mukaffiroh and bid'ah mufassiqoh. This is what the ahlus sunnah are upon. In shaa Allaah, (we hope) this brother changes this (error based) statement. What I mean by this is that; he should tread the path which the ahlus sunnah are upon. He should believe that there is bid'ah mukaffiroh and bid'ah mufassiqoh; he should (also) believe that there are those who become kuffar with their innovation while there are those who do not become kuffar with their innovation. This is the way of the Salaf.

Shaykh Ibn al-'Uthaymeen: In both cases, we have to call these people who claim to be Muslims, but who commit acts of bid'ah which may constitute kufr or may be less than that to the truth, by explaining the truth without being hostile or condemning what they are doing. But once we know that they are too arrogant to accept the truth [for Allaah says in Soorah al-An'aam (6):108 'And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.'] if we found out that they are stubborn and arrogant, then we should point out their falsehood, because then pointing out their falsehood becomes obligatory upon us. With regard to boycotting them, that depends upon the bid'ah. If it is a bid'ah which constitutes kufr, then it is obligatory to boycott the person who does it. If it is of a lesser degree than that, then it is essential to examine the situation further. If something may be achieved by boycotting the person, then we do it; if no purpose will be served by it, or if it will only make him more disobedient and arrogant, then we should avoid doing that, because whatever serves no purpose, it is better not to do it. And also, in principle it is forbidden to boycott a believer, because the Prophet (sollaLloohu 'alayhi wa sallam) said: 'It is not permissible for a man to forsake (not to speak to) his brother for more than three (days).'" [MAJMOO' FATAAWA IBN 'UTHAYMEEN, VOL. 2, PAGE 293]

IMAAM ASH-SHAATIBEE: "There are from innovations, the ones that are ma'asiyah, but there is no consensus on them as to whether they are ma'asiyah or kufr like the bid'ah of the Khowaarij, Qodariyyah, Murji'ah and other deviant sects. There are from innovations, the ones that are ma'asiyah (and) there is consensus on them that they are not kufr, like the bid'ah of celibacy, fasting while standing in the sun, (and) castration. So what is known is that these innovated practices are not upon the same level therefore it is not correct to say that they are upon the same level such as saying they are only disapproved or they are only prohibited." [AL-I'TISOOM 382-383]

SHAYKH ‘ABDILLAAH AL-BUKHOOREE: The statement affirming that there is no difference between innovations is an error. What I am saying is that if one says there is no bid’ah which can make one become a kaafir or that every innovations makes one become a kaafir; this is a (great) error. This statement contradicts the evidences of the Qur’aan and Sunnah, and the way of the Salaf from the first Salafs till now. This statement is an innovation. [SHAYKH ‘ABDILLAAH AL-BUKHOOREE answering a question regarding the creed of Jabata]

Three; he said, “Every bid’ah is disbelief; that is the statement of the Prophet.” [His tape titled ‘difference between Bid’ah and Ma’asiyah’; Time: 1 hour 16 minutes 38 seconds to 1 hour 16 minutes 40 seconds]

This is a blatant lie. The Prophet never said every bid’ah is disbelief. Jaabir bn ‘Abdillaah (rodiyaLloohu ‘anhu) reported that the Messenger of Allaah (sollaLloohu ‘alayhi wa sallam) said, “...The best of speech is the Book of Allaah, and the best of guidance is the guidance given by Muhammad (sollaLloohu ‘alayhi wa sallam). And the most evil of affairs are the innovations (in the religion); and every innovation is misguidance” [Soheeh Muslim 867a] Irbaad bn Saariyah (rodiyaLloohu ‘anhu) reported that the Messenger of Allaah said, “...Avoid novelties, for every novelty is an innovation and every innovation is misguidance”. [Sunoon Abee Dawood 4607] Jaabir bn ‘Abdillaah (rodiyaLloohu ‘anhu) reported that the Messenger of Allaah said, “...The worst of affairs (in our religion) are the newly invented things; every newly invented thing is an innovation and every innovation is misguidance, and every misguidance is in the Fire...” [Sunan an-Nosaa’i]

Four; he said, “He (Shaykh Saleem al-Hilaalee) said we must not refer to the ‘dolaala’ (misguidance) in the hadeeth, “Every innovation is misguidance” as a sin. Ibn Taymiyyah also said in Sirootul Mustaqeem that the dolaala (misguidance, in the aforementioned hadeeth) should not be regarded as a sin. Now, mention one scholar who said the dolaala (misguidance) should not be ruled as kufr; I give you the assignment, find it if it is available... [His tape titled ‘difference between Bid’ah and Ma’asiyah’; Time: 1 hour 16 minutes to 1 hour 16 minutes 15 seconds]

Firstly, there is nowhere in the entire book “Al bid’ah wa atharuha as-sayyi’ fil-ummah” where Shaykh Saleem al-Hilaale mentioned that the ‘dolaala (misguidance)’ in the aforementioned hadeeth should not be interpreted as a sin. What he mentioned was that the entire statement,

“kullu bid’aatin dolaala (every innovation is misguidance)” should not be placed side by side sins like theft, usury, fornication (and the likes) for comparison. Simply put, he meant that those sins should be not regarded as bid’ah. Secondly, the book of Ibn Taymiyyah he referred to is Iqtidoo’ as-sirootul mustaqeem li mukhoolafah ashaab al-jaheem not Sirootul Mustaqeem. Thirdly, there is nowhere it is mentioned in Iqtidoo’ as-sirootul mustaqeem li mukhoolafah ashaab al-jaheem that Ibn Taymiyyah said something of such; another blatant lie. Fourthly, he asked us to mention one scholar who holds that the dolaala ‘misguidance’ in that hadeeth should not be ruled as kufr (disbelief). It is worth mentioning that the scholars of Islaam who mentioned that hadeeth expounded in details that the misguidance in that hadeeth does not have one ruling of a major disbelief. They all hold that bid’ah is categorized into that which constitutes a major disbelief and that which is lesser. Their statements have been mentioned above when exposing his second lie. We have helped him solve his assignment; we now give him the assignment of helping us mention the statement of one scholar who explicitly states that every innovation (in the religion) is a major disbelief.

Five; he said, “Truly, fitnah happens (a lot) in the Arabian Peninsula, so when fitnah happens, they (the scholars) used to do that (i.e. change the truth). Do you get it? [His audio clip titled, ‘Misguidance of the one that called Shaykh Saleem al-Hilaalee concerning division of bidah’; Time: 15 minutes 21 seconds to 15 minutes 30 seconds]

Here, he claimed that Shaykh Saleem al-Hilaalee and other scholars of Sunnah used to change the truth whenever they see fitnah. Laa hawla wala quwwata illa biLlaah! This is one of the most grievous lies of all time. How can a sane individual say this kind of statement about those whom Allaah sent to guide the Ummah? Indeed knowledge is being taken away by the death of the scholars! We ask Allaah to give him what he deserves!

Six; he said, “I noticed that he (Shaykh Saleem al-Hilaalee) had a problem (with the other scholars) because of his friend known as Halabee. He is a friend of that Halabee and both of them are students of Shaykh al-Albaanee. That Halabee is now astray; I don’t beseech Allaah’s mercy on him (whenever his name is mentioned). He is astray. Before he became astray, he used to team up (with al-Hilaalee) to write books, but I noticed that he (Shaykh Saleem al-Hilaalee) had a problem with the scholars because they made tabdee of his friend. So he was reluctant to make tabdee on his friend, and (for that reason), they (the scholars that made tabdee on al-

Halabee) wanted to make tabdee on him too because they don't care, but it did not later happen. [His tape titled, 'Misguidance of the one that called Shaykh Saleem al-Hilaalee concerning division of bidah'] Simply ask him to mention where he read or heard these statements, apart from the fact that they wrote book(s) together. Unrepentant liar!

Seven; he said, "In these two editions, he (Shaykh Saleem al-Hilaalee) did not categorize bid'ah (and this is clear to) anyone who can read Arabic. [His tape titled, 'Misguidance of the one that called Shaykh Saleem al-Hilaalee concerning division of bidah']

Firstly, are there really two editions of the book, 'Al bid'ah wa atharuha as-sayyi' fil-ummah'? The answer is no. The book he referred to as a second edition "Al bid'ah wa atharuha as-sayyi' fil-ummah, of Al-Maktabah Al-Islaamiyyah in Jordan; no address!" is a pirated copy. This is not his first time of presenting the books of people who are Majhool (unknown) before his gullible and ignoramus listeners. Therefore, this is the first lie (whether it is deliberate or based on ignorance). Secondly, the lie he attributed to the Shaykh that he didn't categorize bid'ah have been exposed from the same book. (Refer to the explanation under his second lie). Thirdly, we have a tape of the Shaykh where he clearly debunks the lie. You may request for it for confirmation. Fourthly, his statement '(and this is clear to) anyone who can read Arabic' is hilarious. Really! Listen to the Khutbatul Hajjah (the sermon for necessities) with which he commences his discusses to confirm if he can really read Arabic. I have to move on as this is not the time to concentrate on his recitation and translation errors. Muhaddith; my foot!

Eight; he said regarding Dr Sharof Gbadebo Rooji, "I spared him because he does not bow to greet, but there are some things he used to do that have been exposed to me. There are some things he used to do that I initially wanted to discuss with him. This is because there are certain issues that require admonition perhaps he may understand, before making tabdee (on him), for example; delivering lecture during Nikaah and 'aqeeqoh. Truly, he is guilty of all these. I was told that there is a rich man living beside his house; he went there to anchor the rich man's Nikaah just as the people of innovation used to do. After the program, he took all the money gathered with him, and the people of innovation (present) became angry. [His tape titled, 'Roddu on Dr AbdurRazzaaq Abdulmajeed Alaro 9, Dr Sharaf Gbadebo Raji; Time: 59 minutes 02 seconds to 59 minutes 49 seconds]

Firstly, from the attributes of the Khowaarij is that they will set out (to fight) against the best group amongst people.” [Al-Bukhooree (Hadeeth 6933)] As such, we are not surprised that he is attacking this Shaykh with blatant lies. This is the same way he has been attributing lies to many of those who disagree with him on issues. Many of his former students can testify to this. Secondly, where is it mentioned in the Qur’aan or Sunnah that it is forbidden to give admonitions or advise the Muslims in such gathering? Thirdly, even if this Shaykh used to give admonitions in such gathering, we are sure that he has changed that view long ago. This is because in one of his 2014 tapes, this Shaykh was asked,

“Questioner: Is it permissible to invite a scholar during ‘aqeeqoh so that the people may derive benefits from his lecture?”

His response, “Dr Sharof: What benefit do they want to derive? A’int they contented with the admonitions they listen to everyday? In addition, you invited (the) people to dine with you; is it an invitation for a lecture? How does Waleemah become metamorphosed to Muhaadoroh? Are they similar? The one who wants to listen to a lecture should go to where such is held. This could even make some people say, “the day I did my waleemah, the discussion was lengthy while it was light during yours because of ‘so and so’”. Iro lasan! May Allaah look after our children!” [His tape, “Zaadul Ma’aad Faslan-Fil-Aqeeqah; Date: 21/8/2014 Time: 1 hour 7 minutes 50 seconds to 1 hour 8 minutes 38 seconds] Fourthly, what he narrated regarding a rich man and the Shaykh is a blatant lie. Simply ask him to produce his evidences for these lies if he is indeed truthful. May Allaah give him what he deserves! Obdurate liar!

Nine; he said regarding Dr Sharof Gbadebo Rooji, “His statements do not have evidence; that’s his problem. And then, he is a Madhaabiyyah. He likes saying the Shaafi’iyyah (says), the Hanaabila (says), the ‘so and so’, that is what he concentrates on. He is not concerned about the evidence from the Prophet. [His tape titled, ‘Roddu on Dr AbdurRazzaaq Abdulmajeed Alaro 9, Dr Sharaf Gbadebo Raji; Time: 61 minutes 35 seconds to 61 minutes 50 seconds] These statements are confirmation that this man is a wicked and an unrepentant liar. These statements are mere rants of a ventriloquist. Produce your proofs if you are truthful! We thank Allaah for giving us the like of this Doctor in Southwestern Nigeria. May Allaah lengthen his life upon goodness! You’re free to request for his tapes if you are really interested in a sound knowledge based upon the methodology of the pious predecessors.

Ten; He was asked, “Question: You asserted that every bid’ah (innovation) is (a major) disbelief which will take its doer into Hell. If there is a person who makes use of the prayer bead and does every obligations of Islaam, like praying and every other thing (that is, acts of worship), will he enter hell if he dies upon this? Muhammad ‘Aliyy Jabata: You said I mentioned that every bid’ah is disbelief, so if there is a person who establishes every Sunnah (of the Prophet) but makes use of the prayer bead only (as his offence), and he dies on it after evidences have been established against him; will he enter hell? Directly! In fact he will dwell eternally in hell if the evidences are established against him. I will give you the evidence for it! I will give you the evidence during the next sitting!! He (referring to a person) mentioned that those who make use the prayer bead are wrong for doing so but it is not correct to say it is an act of disbelief, but I said it is disbelief; I will give him evidence in the next sitting. All the companions believe that it is disbelief. I hope you understand. [One of his question and answer sessions]

The first lie is his claim that the use of the prayer bead is a major disbelief. There is nowhere this statement can be found in the Qur’aan, Sunnah, or from the Consensus of the Companions, neither can it be found in the statement of those who followed them upon goodness. Ask him to prove this wrong! Funnily enough, he was unable to mention the evidence for his lies. The second lie is the claim that all the companions believe that making use of the prayer bead is a major disbelief. There is no doubt that he deliberately attributed this blatant lie to the Companions. May Allaah give him what he deserves! Chief executive officer of the habitual liars!

O lovers of the truth, now that you recognize the lies of Muhammad ‘Aliyy Jabata al-Khoorijee and the reason he is weak and rejected, however, you should take some preventive steps to avoid taking whatever is conveyed from him. Better still; develop the time to learn appropriately and from the scholars who are firm upon the methodology of the pious predecessors.

We have nothing to say about his recent ‘tatment’ and ‘grammar’ regarding his purported visit with Shaykh Yahya Al-Hajooree and Shaykh ‘Abdul-Hameed Al-Hajooree Az-za’akaree. We do not take the statement of a habitual liar. Simple!

We ask Allaah to guide us to the truth at all times. May prayers and peace be upon Muhammad (sollaLloohu ‘alayhi wa sallam), his respected households and companions, and on the generality of the Muslims till the end of time.

FOR SUGGESTIONS, CORRECTIONS, OR WORDS OF ADVICE, YOU MAY REACH US VIA (abooaishaalodeomeey@gmail.com or send a message to 08064756506 via whatsapp or imo)