

QUESTIONS POSED TO AL-'ALLAAMAH RABEE'US-SUNNAH AL-MADKHALEE
FROM TORONTO, CANADA, SEPTEMBER 6TH 2003CE

WHO?

Stated Nobody, "also, is there anyone who recorded the tele-link with shaikh rabee on saturday, sept. 6th with the bros i canada? i was told that there was a question & answer with the shaikh but for some reason when they put the tele-link on the internet they ommited the that part. so if any of you have it please PM me so i can hear what was said or send me a transcription/notes of that if you have it."¹

So it is due to inquisitive requests like this that we decided it would be best to present the transcription in addition to the audio of these questions and answers so that the supporters of 'Abdul-Mun'im al-Leebee, the one who has bigoted partisanship for Abul-Fitan, would have nothing left to scream with. So due to popular demand from the QSS supporters, we present to you the following:

THE FIRST QUESTION:

The First Question: 'Abdul-Mun'im al-Leebee, the chairman of the *Qur'aan* and *Sunnah* Society, now lives in our city, in Toronto. He is also moving his organization here as well. We heard that you have warned against him and his organization, however, they claim that this is not true. So we are seeking clarification from you regarding this man, 'Abdul-Mun'im al-Leebee, and his organization, as they are now in our city.

The Response: I have warned against 'Abdul-Mun'im.² And I advise his organization, if they are truthful in their claim to *Salafiyyah*, to take a position against him, the *Salafee* position based upon guidance, the position that one takes for Allaah's Sake, not fearing the blame of the blamers. As there is no lip service in *Salafiyyah*, nor is there mutual flattery, nor are we to get behind people blindly.³

¹ Taken from an e-mail, sent September 16, 2003 5:09 PM

² There goes the false claim of many within the Toronto area that Shaykh Rabee' never actually warned against 'Abdul-Mun'im. For those QSS supporters who affirmed that Shaykh Rabee' did warn against 'Abdul-Mun'im, they further claimed that since Shaykh Rabee' advised the *Salafees* to reconcile and observe gentleness with each other, and to not speak against the Jordanians, that this consequently meant that there must be no speech against 'Abdul-Mun'im either. However, this is not the case *wa lillaahil-hamd*, and we know that the Shaykh has always maintained that 'Abdul-Mun'im is a *hizbee*, since 'Abdul-Mun'im has remained upon *hizbiyyah*.

³ What an appropriate advice and what an apt test for those claiming *Salafiyyah*, yet still holding onto the one who is *mutahazzib* for Abul-Fitan. Rather, we request that those who are sincere from amongst the QSS supporters to oppose this *Nammaam* 'Abdul-Mun'im and to free themselves from him as long as he remains in opposition to *Salafiyyah*. And if they do not oppose the *Hizbee* and refuse to take a *Salafee* position against him, as they have done to date, then they will be considered as having made the allegiance to the *Hizbee* they love so dearly that they would abandon *Salafiyyah* for his sake.

And the meaning of (someone being a) *Salafee* is:

- (a) To hold fast to the Book of Allaah and the *Sunnah* of His Messenger, (*sallallaahu 'alayhi wa sallam*);
- (b) To take the utmost caution against things that contradict the Book of Allaah, the *Sunnah* of the Messenger, and what the righteous *Salaf* were upon;
- (c) To not obey anyone in an affair of disobedience to Allaah;
- (d) To not submit to any person of falsehood or desires;
- (e) To not show allegiance except for the sake of Allaah;
- (f) And to not show enmity except for the sake of Allaah, the Mighty and Majestic.

The firmest of the handholds of Islaam, or *eemaan*, is one's loving for the sake of Allaah and hating for the sake of Allaah.⁴

So when 'Abdul-Mun'im aligns himself with the people of desires and the people of tribulations and turmoil, those who plot against the people of the *Sunnah* and the scholars of *Ahlus-Sunnah*, and defend the people of innovation, inventing false principles in order to wage war against the people of the *Sunnah* and the principles of *Ahlus-Sunnah*, is someone who has allegiance to these kinds of people upon any kind of *Salafiyyah*!?!⁵ I seek Allaah's Refuge from that.

This 'Abdul-Mun'im is *mutahazzib* for the misguided Abul-Hasan,⁶ the one who wages war against the people of the *Sunnah*, the one has launched an attack the likes we never seen

⁴ From al-Baraa' Ibn 'Aazib, may Allaah be pleased with him, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) asked the Companions, "Which of the handholds of Islaam are firmest?" They replied, "Prayer." He said, "Good, and what else with it?" They said, "Fasting in *Ramadaan*." He said, "Good, and what else with it?" They said, "*Jihaad*." He said, "Good, and what else with it?" He then said, "Verily the firmest of the handholds of *eemaan* are loving for the sake of Allaah and hating for the sake of Allaah." It was collected by Imaam Ahmad in his *Musnad* (no. 18524, 30/488) with a *da'eef* (weak) chain by way of Layth Ibn Abee Sulaym, however it is considered *hasan* by way of other supporting narrations found in the *Musannaf* of Ibn Abee Shaybah and *Shu'abul-Eemaan* of al-Bayhaqee. Refer to *Saheehut-Targheeb wat-Tarheeb* (no. 3030, 3/165-166) of al-Albaanee.

⁵ A rhetorical question from the Imaam and flag-bearer of *al-Jarh wat-Ta'deel*, and the point here is that the *Hizbee*, 'Abdul-Mun'im is not 'upon any kind of *Salafiyyah*.' So what does this mean about his followers from amongst the QSS supporters who still choose to align themselves with him once his affair has been made clear? Stated Imaam al-Awzaa'ee (d.157H) - *rahimahullaah*, "Whomsoever is able to hide his innovation from us, he cannot hide he befriends." Refer to *al-Ibaanah* (4/276).

⁶ This may not be that evident to most, as even though the *Hizbee*, 'Abdul-Mun'im openly aligns himself with Aboo Usaamah adh-Dhahabee, Usaamah al-Qoosee and others from amongst Abul-Fitan's lackeys, he does not openly speak out about the issue of Abul-Fitan because he is more crafty than that. However, we ask that

before, with corrupt principles, lies, fabrications, and calumnies, the likes of which the people of the *Sunnah* have never encountered from any of the people of desires and misguidance before.

Al-Ikhwaanul-Muslimoon, Jamaa'atut-Tableegh and the groups and parties of *Qutbees* have not done anything like what Abul-Hasan has done in his war against the people of the *Sunnah*. How can 'Abdul-Mun'im have allegiance to this warrior against *Ahlu-Sunnah* and stand up for him, one who causes chaos and seeks to dominate them?!

How can he stand up for him if he has any respect for *Salafiyyah* or any respect for its people?!⁷

This is something well known from Abul-Hasan's tapes and books - there is not a single person who advises him or criticizes his falsehood except that he attacks him and incites the people against him, seeking revenge, like a ferocious lion. All this, while verily he is like an ostrich in the faces of the people of innovation, with his head in the ground, but a lion against us.

“A lion against us, but in the battles, an ostrich.”

So this 'Abdul-Mun'im, what is it that has fastened him to Abul-Hasan?! What is it that has fastened him to this man? As for his principles, then the scholars have testified to the falsehood of them.⁸

the readers wait until we release 'Abdul-Mun'im's comments upon Abul-Fitan in the taped meeting that occurred between 'Abdul-Mun'im and some QSS supporters, and some of the *du'aat* in the West.

⁷ Take note - O *Sunnah* - that 'Abdul-Mun'im al-Hizbee has no respect for *Salafiyyah* and its people, and his defence of Abul-Fitan is clear evidence of that!

⁸ **A LION AGAINST US, BUT IN THE BATTLES AN OSTRICH - 'ABDULMUN'IM'S MANHAJ AGAINST THE SALAFIYYEEN:** This line of poetry describes in one sentence that the Hizbee took with regards to the *Salafiyyeen* in Toronto. He knew since 1998 that the brothers in Toronto were upon the clarity of *Salafiyyah*. This was a time when QSS was still doubted for *manhaj* by *Salafiyyeen* across the West. And we used to receive e-mails asking the condition of QSS on many occasions, which we would answer in support of QSS and send these e-mails back to the *Hizbee* himself. We did this at the time out of wanting good for the *da'wah*, and we did not care that the *Hizbee* was openly boycotting the clear *Salafees* of Toronto. The *Hizbee* claims to this day that he had a valid reason for this boycott, however he has not been able to produce a single shred of evidence for it up until this day. This desire-based boycott backfired upon QSS numerous times, as a result of which, 'Abdul-Mun'im had to turn to the *Salafiyyeen* of Toronto in order to aid his sinking *jam'iyyah*. At first, he tried to solicit translation jobs from Maaz Qureshi, whilst warning him against the other brothers involved in the *da'wah* centre. Then, after demanding that the QSS links be removed from troid.org, 'Abdul-Mun'im was forced to turn around a year later and request the *Salafiyyeen* of Toronto to help QSS advertise their conference in the year 2001. All the while, 'Abdul-Mun'im had to resort to cooperating with the clear *hizbiyyeen* at Masjid Khalid Ibn al-Walid to aid him in destroying the *Salafee da'wah* in Toronto once and for all. This also backfired upon QSS when they got into a copyright dispute with KBW and thus parted ways refuting each other openly. In turn, KBW exposed 'Abdul-Mun'im's plots with KBW to destroy the *Salafee da'wah* in Toronto.

“You would think they were united, but their hearts are divided, that is because they are a people who understand not.” [Sooratul-Hashr 59:14]

And don't be deceived by 'Abdul-Mun'im's hiding behind the speech of Shaykh 'Abdul-Muhsin al-'Abbaad! For verily, 'Abdul-Muhsin is busy teaching the books of the *Sunnah*, and he has not departed from that so as to study the destructive path, irrationalities, or falsehoods of Abul-Hasan.

He (Shaykh 'Abdul-Muhsin) reads the arguments, however he does not really enter into the issues, nor does he know their origins, nor does he know how far they have reached, nor does he know who is aiding them! He has merely assumed good (about Abul-Hasan) and offered some advice, and moreover this advice is not free of mistakes. However, we do not cast blame on him regarding his intention, if Allaah so wills.

He has offered some advice, intending to extinguish the *fitnah*, and then, lo and behold, there is Abul-Fitan and his followers, the people of tribulations, kindling it from anew, claiming that Shaykh 'Abdul-Muhsin is with them.

No! Bring forth any of Abul-Hasan's principles, the corrupt principles that allow him to cancel this and affirm that (as he likes)! Have any of the scholars of the *Sunnah*, from the East to the West, have any of the scholars of the Kingdom or Yemen adopted them? None of them (meaning those who generally praise Abul-Hasan) have adopted a single thing that he has come with! And many of them have not studied this affair.

And there also exists a great number of the eminent (scholars) of *AhluSunnah*, the forbearing men of them, that have studied the falsehoods, straying, and principles of this corrupt *manhaj* of his, and they have found that he is a person of misguidance and a caller to tribulations, and thus convicted him of innovation, and condemned his principles as being corruption and falsehood.⁹

So what does 'Abdul-Mun'im want? If he wants evil for his own soul, then will this *jamaa'ah* (QSS) follow him as he leads them into destruction, and makes it a point of argumentation between the *Sunnah* and its people and the representatives of misguidance?!

Verily, Abul-Hasan has led those who follow him right into the ranks of the people of falsehood! A close union has formed between Abul-Hasan and the people of falsehood and misguidance. Thus, the biased partisans of *al-Ikhwaan (al-Muslimoon)* and other people of misguidance have merged with him and have assisted him against the people of the *Sunnah*.

⁹ This is the fundamental point that all the followers of Abul-Fitan and QSS refuse to acknowledge. They hide when it is mentioned, they place their fingers in their ears and run for cover any time the *Salafees* mention this point to them. Indeed, al-'Allaamah 'Abdul-Muhsin al-'Abbaad is our Scholar and Imaam in these times. However, he has not done the research that Shaykh Rabee' and the thirty or so other Scholars who have refuted Abul-Fitan have done. This is why we take their evidence-filled statements over the general statement of al-'Allaamah 'Abdul-Muhsin al-'Abbaad. Take note - O *Salafee* - as the followers of Abul-Fitan and 'Abdul-Muhsin will never acknowledge this basic point! Yet, they turn around and say that Shaykh Rabee' does not know 'Abdul-Mun'im and that this is their reason for rejecting the evidence-filled statements of Shaykh Rabee' upon the Hizbee, 'Abdul-Mun'im.

Do you not see that if this man was upon any type of truth, then would he have given allegiance to those people? And they rejoice over his tapes, and they rejoice over this book that Shaykh al-'Abbaad has written, intending it to be advice, turning it into a war against the people of the *Sunnah*!¹⁰

What is the real reason behind this? The one who has the slightest sense of honour for the *Sunnah* and the slightest amount of intellect understands the real reason behind this joining of forces, mutual sympathizing, and ties of allegiance between Abul-Hasan and the people of misguidance!

This is the meaning of my warning to the people of the *Qur'aan* and *Sunnah* Society, I warn them from this man ('Abdul-Mun'im), so long as he does not repent to Allaah, return back to Allaah, and openly announce his repentance and disassociation from Abul-Hasan, the misguided one. And if he does that (repents), then let them go along with him upon the way of the Book and the *Sunnah*. And if he refuses, then it is upon each and every one of them to think about where he is going and not tie himself to the people of falsehood and take their path.¹¹

This is the affair of the people of misguidance, not the affair of the people of the *Sunnah*, (for they are) people who gain insight from the Guidance of Allaah and His Messenger, *sallallaahu 'alayhi wa sallam*, and follow it.

¹⁰ So the one who has the slightest honour for the *Sunnah* will realize why Abul-Fitan, 'Abdul-Mun'im and their *mumayyi'ee* followers have chosen to attach themselves to al-'Allaamah 'Abdul-Muhsin al-'Abbaad at this time. Indeed, they have only done this to protect their own selves by hiding behind a Scholar for a limited period of time. And we have been through this many times before. How many times have the hizbiyyeen hid behind a Scholar of *Ahlu-Sunnah* for protection? And how many times did this also backfire upon that *mubtadi'*? Safar and Salmaan and their followers hid behind the general words of Shaykhul-Islaam Ibn Baaz, and this did not help them. 'Adnaan 'Ar'oor hid behind the general words of Shaykhul-Islaam Ibn Baaz, but his arrogance soon exposed him. Aboo Muflisah tried to hide behind the general words of Imaam Muqbil Ibn Haadee, but when the Imaam learned the true state of Aboo Muflisah, he refuted that *hizbiyyun kadhdhaab*. In Toronto, Basheer Shill hid behind imaginary *tazkiyyaat* from al-Albaanee, Ibn Baaz and others, but no evidence of these has appeared to this day, despite numerous requests, and even Basheer's own followers have now been silenced because they themselves have never seen these imaginary *tazkiyyaat*. Yahyaa Ibraaheem used to hide behind the likes of the Jordanians and Usaamah al-Qoosee, but when their affairs began to get shaky, Yahyaa was forced to flee from Toronto to the safety of ignorant unsuspecting Muslims in Australia, where he could continue with his desires without being rebuked openly as used to occur in Toronto. And Afraaz Baksh thought he could hide behind the likes of Muhammad Mukhtaar ash-Shanqeetee, not realizing that Muhammad Mukhtaar had already been refuted by the Scholars, so Afraaz in reality was never able to hide. And this is the same tactic being used by Abul-Fitan and his lover 'Abdul-Mun'im today. And it will not be long until this pair will be exposed as well.

¹¹ Take heed O supporters of QSS! We would love that the people involved with QSS leave 'Abdul-Mun'im and begin to openly warn against him. However, we know the reality of QSS, and that is the fact that QSS is 'Abdul-Mun'im's personal vehicle and everyone under him is a mindless worker who takes orders from the supreme chairman. This is not only apparent from the runnings of QSS, but also in the behaviour of many of the volunteers who work under 'Abdul-Mun'im.

For if a man's own father strays into misguidance, then, by Allaah, he frees himself of him! If a man's own brother deviates, then, by Allaah, he frees himself of him! If this is the case, then what about a man who you have no relationship with, no ties based upon *Salafiyah*, and furthermore, no family ties or shared lineage or anything!?

“O our Lord, we obeyed our chiefs and elders, and they misguided us from the right path. O our Lord, give them a double portion of punishment, and curse them with a mighty curse!” [Sooratul-Ahzaab 33:67-68]

These are the disbelievers. And the people of innovations and misguidance will also have a share of what is mentioned in it (the *aayah*).

So be warned against becoming from those who will have a share of Allaah's Threat, and He has shown that their end result is that they will mutually curse each other and argue with each other in the Next Abode, and Allaah's Refuge is sought.

I ask Allaah to guide them, and to take them by their forelocks and lead them to the Truth and to every good thing.

THE SECOND QUESTION:

The Second Question: Some of the followers of 'Abdul-Mun'im are saying that one of the Jordanian students of knowledge came here (Toronto) with a letter from you, assigning them to reconcile what is between the Salafees and 'Abdul-Mun'im and his organization. Is this correct?

The Response: This was when 'Alee Hasan 'Abdul-Hameed and Saleem al-Hilaalee came to me in Ramadaan, I believe it was in Ramadaan. **An agreement was reached between me and them.** And in this agreement, we achieved a (mutual) affirmation of the falsehoods of a number of Abul-Hasan's principles, and then we issued a clarification regarding that.

So in the midst of these good circumstances, they requested that I write something for them¹², which I did, something that they could use to reconcile things between differing parties. However, when they went, nothing was accomplished. This was something that took place in Ramadaan, may Allaah bless you.

This is not something new. Is this something new or is he referring to what I have mentioned that occurred in Ramadaan? **I say that this thing happened in Ramadaan in the circumstances that I have related to you - that we reached a mutual understanding with 'Alee Hasan and Saleem, that we reached a good result, including an affirmation of the falsehoods of a number of Abul-Hasan's principles, and I thought that the position of**

¹² So this is a far cry from the claims we heard that Shaykh Rabee' had sent 'Alee Hasan to correct what was between differing parties!

Ahlu-Sunnah might become united, due to this meeting and clarification.¹³

However, sadly enough, they did things to breach this agreement. And I was patient with them. So it was within those good, appropriate circumstances that they requested me to write something for them to use with the Salafees in the West, to reconcile their affairs, and similar things. And I did write that for them, and it was this past Ramadaan.¹⁴

So is 'Abdul-Mun'im claiming that this is a new affair, or an old one?

[Questioner: "Old, from Ramadaan."] Then yes, this is something that I wrote. However, **it was in the circumstances that I told you about...**¹⁵

[The shaykh then asks if there are any more questions. The questioner responds that there are no more.]

So then, right now, if there is anyone from the Qur'aan and Sunnah Society who wants to return to the truth, then the way is open in front of them, may Allaah bless you. And our brother (someone specific who knows who he is), if he wants to return from what he was upon, then, "Ahlan wa sahlán" (he is welcome).

[Transcribed for troid.org from a recording telephone call with the Shaykh, dated 1424H-7-9]¹⁶

¹³ Here the *shaykh* explains that he only allowed that due to the progress that had been made with the Jordanians at that time, and their "second *bayaan*" had not yet been issued, that which the *shaykh* is about to refer to.

¹⁴ Here, the *shaykh* clearly says that the Jordanians had breached the agreement they made with the *shaykh*. This was also a factor in the caution displayed by the brothers at TROID in their choice to not sit with the Jordanians and QSS, along with the fact that they had just returned from travelling and had not rested, and there was not enough time to contact Shaykh Rabee' before the Jordanians left. However, the blind accusers could find no excuse for them; they were simply rebelling against the 'ulamaa', as they claimed. In the absence of anything substantial against our brothers at TROID, this became such a big proof against TROID that they do not respect our Shaykh Rabee' and other outlandish claims, that which has, *wal-hamdulillaah*, been put to rest by Shaykh Rabee' here, *hafidhahullaah*.

¹⁵ This is the third time that the *shaykh* mentions explicitly, that he only agreed to them making peace between differing parties based on those good circumstances that later changed, so take note.

¹⁶ Lecture translated and transcribed by Abul-Abbaas Moosaa Richardson.