بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

To Our Brothers at Salafi Publications and in the Western Lands, may Allāh grant them success in every good

A Warning and Sincere Advice

The danger of al-Bukhārī, his manhaj and his cunning, false way exposed; and a word of truth for our brother Shaykh Dr Abū ʿIyāḍ Amjad Rafīq, may Allāh grant him success in every good

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Written by

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6 JUMĀDĀ AL-ĀKHIRAH 1448

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Bestower of Mercy

All praise is for Allāh, and may prayers and peace be upon His Messenger, the trustworthy, the sincere adviser, and upon all his family and Companions.

To proceed:

Defending the truth and its people, the Salafīs, whether they are scholars, students of knowledge or callers to the truth, is among the most binding and inescapable of duties. So the Lord of Might, the Magnificent, said about Himself:

﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

"Truly, Allāh defends those who believe. Verily! Allāh likes not any treacherous ingrate to Allāh."

[al-Ḥajj 22:38]

And the Prophet ﷺ said: "Support your brother, whether he is the oppressor or the oppressed."[1] He ﷺ also said: "...The Muslim is the brother of the Muslim: he does not oppress him, nor forsake him, nor look down on him."[2] Other noble texts also speak of supporting the truth and its people, whether they are a group or one man alone, so long as the truth is with him.

1. Reported by al-Bukhārī (2443).
2. Reported by al-Bukhārī (2442) and Muslim (2564).

This is the sound principle we set out from. The virtuous brother Dr Abū ʿIyāḍ *(may Allāh preserve him and care for him)* is among the best of those the Salafīs have known in ʿaqīdah, manhaj and daʿwah. He is among the best, too, in his eagerness for the truth and the effort he spends on spreading it in the West and beyond. Allāh alone will take account of him, and no one is to be declared pure over Allāh's own judgement. He has spent effort over many years, effort that deserves thanks. Only an ignorant man would deny them, or one who rejects them knowingly, with an ulterior motive, to cause corruption.

May Allāh reward him with good, grant him increase from His bounty, and keep us and him firm upon the manifest truth. So let us recognise his worth, merit and long service, for "He does not thank Allāh who does not thank the people."

Then there is that fierce and malicious campaign against our brother Abū ʿIyāḍ, launched by ʿArafāt, the habitual liar and schemer, and sponsored and backed by his shaykh, al-Bukhārī. It went as far as ʿArafāt, the infiltrator, declaring Abū ʿIyāḍ an innovator. All of this is among the gravest acts of oppression that ʿArafāt, al-Bukhārī and those who sided with them have committed against this man, a true Salafī of long standing, with an honourable record.

Such conduct is no surprise from al-Bukhārī, for he has long been known for his open hostility towards Salafi Publications (al-Maktabah al-Salafiyyah) in (Birmingham), and for his seething anger against it. The brothers and the mashāyikh at Salafi Publications know this with absolute certainty. Al-Bukhārī went so far as to meddle in the affairs of Salafi Publications, overstepping his place and the bounds of good manners towards al-ʿAllāmah Rabīʿ while the Shaykh was alive and

well *(may Allāh have mercy upon him)*. He went against the Shaykh's position in support of Salafi Publications, and set himself in opposition to it.

Our Shaykh came to know of this. He learnt of the active part al-Bukhārī played in the fitnah (alongside another man, a friend of al-Bukhārī, who has since gone on to his Lord, may Allāh have mercy upon him). He learnt, too, how al-Bukhārī schemed to back one side in the dispute, a side that made claims it could not prove. So al-ʿAllāmah Rabīʿ instructed the brothers, the mashāyikh of Salafi Publications, not to let al-Bukhārī go unanswered, but to refute every one of his accusations before they left Madīnah. Al-ʿAllāmah ʿUbayd al-Jābirī *(may Allāh have mercy upon him)* went further still. Guiding them as a sincere adviser, he told them: "Pay no attention to al-Bukhārī!!"

So it is no surprise at all that al-Bukhārī and his band of partisans have launched this attack on brother Abū ʿIyāḍ and on Salafi Publications. That is because Salafi Publications is what they are really after, as their end goal and in its own right. They want to split the ranks of its people and break their unity. For in al-Bukhārī's eyes it is a prime target, to be destroyed and smashed. That is because of the clarity and purity of the Salafī manhaj it was upon. It is also because it was the focus of the attention, care and support of Shaykh al-ʿAllāmah Rabīʿ, Shaykh al-ʿAllāmah ʿUbayd al-Jābirī and other senior scholars of the Sunnah *(may Allāh have mercy upon them all)*. That is why al-Bukhārī lies in wait for it at every turn.

So this is important background, a historical fact that Salafīs the world over must know and look into closely, above all the Salafīs in the West who know the worth and importance of Salafi Publications. They know the effort it, and those in it, have spent on spreading the Salafī daʿwah and its foundations, and the great efforts it has put forward there, which deserve thanks. All of it took place in full sight and hearing of the senior scholars of the Sunnah and their students.

So here we put forward these questions:

(1) Why this open hostility towards Salafi Publications, and this blatant lying in wait and watching for it, on the part of al-Bukhārī, both in the past and the present?!

(2) What reasons and motives has al-Bukhārī had for it, all these years?! And he has done this knowing with certainty that:

(3) The Salafī scholars praise Salafi Publications, al-ʿAllāmah Rabīʿ above all. They stand alongside it, supporting and endorsing it, coming to its aid and defending it and those who run it!!

And here an important question must be put forward:

(4) At that time, in that period, was al-Bukhārī with the Salafīs, in their ranks, upon the Salafī manhaj of al-ʿAllāmah Rabīʿ and the other scholars of the Sunnah?!! What compels us to put forward this important question, one that exposes the truth about al-Bukhārī, is this. He took an opposing and suspicious stance towards Salafi Publications, and went against al-ʿAllāmah Rabīʿ *(may Allāh have mercy upon him)* over it. Al-ʿAllāmah Rabīʿ instructed those who run Salafi Publications to answer him, and al-ʿAllāmah al-Jābirī *(may Allāh have mercy upon him)* instructed them to pay him no attention!!

For all these suspicious matters, actions and clashes on al-Bukhārī's part, we can find no clear and explicit answer, and no rational justification, except one: al-Bukhārī is not pleased with Salafi Publications and its people. And the only reason for that is that Salafi Publications (all praise is for Allāh) raises a clear Salafī banner. Behind it stand the praise and support of al-ʿAllāmah Rabīʿ in particular, and of other scholars of the Sunnah known for their clarity.

Al-Bukhārī wants neither this clarity nor this clear Salafī daʿwah. He deliberately goes against al-ʿAllāmah Rabīʿ: against his instructions, and against the clear stand he took in support of Salafi Publications, and of its raising the banner of the clear Salafī daʿwah. He goes against the Shaykh's defence of it and of its people, and against his knowledge-based refutation of those who opposed it and fought it. They were the people of innovation and misguidance, the extremists and those who water down the manhaj, and all their factions that conspire against Salafiyyah and the Salafīs. The most prominent of them are al-Maʾribī, al-Ḥalabī and Salīm al-Hilālī. These men tried (as al-Bukhārī and those who follow his lead have tried, and are still trying) to dominate Salafi Publications and take control of it. Al-ʿAllāmah Rabīʿ himself *(may Allāh have mercy upon him)* stood against them and exposed their cunning scheme. He instructed those who run Salafi Publications to beware of them, to pay them no attention, and to shut the door of fitnah in their faces.

So al-Bukhārī (and those with him) is nothing but a continuation of this conspiracy against Salafi Publications, only now in false clothing and under a fake banner, in the name of Salafiyyah and of a so-called marjiʿiyyah (an authority and point of reference)!! For you know (and

you do know) that al-Bukhārī's friend, the one mentioned above (who has since gone on to his Lord), used to refute al-ʿAllāmah Rabīʿ and criticise him at every turn. He did it under pen names, for fear of facing the Shaykh *(may Allāh have mercy upon him)* and of being exposed. As for that man's friend, al-Bukhārī, he was not able at all to face al-ʿAllāmah Rabīʿ and oppose him while the Shaykh was alive and well. Indeed, even now that the Shaykh has died, departed and gone to be near his Lord, al-Bukhārī cannot write a single letter, or say one word openly, in which he opposes al-ʿAllāmah Rabīʿ and refutes him on matters of knowledge and the clear Salafī manhaj. Instead he has taken a cunning and wicked path (so that the Salafīs do not find him out, nor discover the truth of his deviation, nor see that he is hostile to the Salafī daʿwah and its people, and to al-ʿAllāmah Rabīʿ in particular).

This path (which eats away at the ranks of the Salafīs) consists in al-Bukhārī going against al-ʿAllāmah Rabīʿ *(may Allāh have mercy upon him)*. He goes against the Shaykh's positions, his way of handling the trials and disputes that arise in the Salafī arena, and his rulings on certain opponents and deviants and his criticism of them. So al-Bukhārī either takes positions himself that contradict the positions and instructions of al-ʿAllāmah Rabīʿ. Or, from behind the scenes, he sponsors, supports and approves men like himself (men with the same malice towards Salafiyyah and its people, and towards al-ʿAllāmah Rabīʿ in particular), who voice al-Bukhārī's positions openly.

These are some examples that make this path, and this cunning reality, plain:

• His position against al-ʿAllāmah Rabīʿ over Salafi Publications in Birmingham, in Britain.

• His position against al-ʿAllāmah Rabīʿ on the issue of the war in Yemen. At first he sponsored the position of ʿArafāt and the callers of Aden, which went against al-ʿAllāmah Rabīʿ. Indeed, al-Bukhārī himself said: "As for the fighting, I am the one who gave them the fatwā to fight these people." So here al-Bukhārī did not announce or declare, in a single letter, that he was opposing al-ʿAllāmah Rabīʿ and going against him in his well-known position. Rather:

• He quietly took the opposite position, without saying so.

• He backed ʿArafāt and the callers of Aden in their position against al-ʿAllāmah Rabīʿ.

• Then he gave ʿArafāt, the callers of Aden, Hānī ibn Barīk and their Transitional Party (the Southern Transitional Council) a fatwā to rise against the legitimate government and fight it.

• Al-Bukhārī kept silent about Hānī ibn Barīk and did not declare him an innovator or misguided, in opposition to al-ʿAllāmah Rabīʿ and al-ʿAllāmah al-Jābirī *(may Allāh have mercy upon them both)*.

• Indeed, he went so far as to defend Hānī, saying that he had not withdrawn his hand from obedience and was innocent of any such thing!! This is lying and deception, because al-Bukhārī knows with certainty that Hānī ibn Barīk is the UAE-backed figure in the Transitional Council. He is the one who was planning, with these people, to form the so-called state of South Yemen.

• Al-Bukhārī showed open enmity towards brother ʿAlī al-Ḥudhayfī and his Salafī brothers, and tried to intimidate them, because they stood by the sincere position of al-ʿAllāmah Rabīʿ. He tried to discredit brother ʿAlī al-Ḥudhayfī by a contemptible and petty means: he described him, and what he had written, as (the writing of boys)!! He did this so that the people of Yemen, and those around ʿArafāt and the callers of Aden, would pay no attention to the position of Shaykh ʿAlī and the Salafīs, which was exactly what al-ʿAllāmah Rabīʿ held and instructed. Worse still:

• Al-Bukhārī sponsored the vicious and shameless smear campaign his ḥizb (ʿArafāt and the callers of Aden) waged against our brother ʿAlī al-Ḥudhayfī.

• His lax, compromising and half-hearted stance on ʿAbd al-Razzāq al-Badr. He took it knowing full well al-ʿAllāmah Rabīʿ's position on al-Badr, and that the Shaykh had given permission to refute him and to expose his deviation, the danger he poses, his positions against the Salafīs and their manhaj, and his laxity in all this. And it was on this basis that:

• he obliged and instructed Rāʾid al-Mahdāwī and those with him to hold back and keep silent on the matter of ʿAbd al-Razzāq al-Badr. He used his usual cunning and wicked pretext (out of regard for the welfare of the daʿwah, and so that the youth are not lost)!! Yet al-Bukhārī knew full well al-ʿAllāmah Rabīʿ's position on al-Badr, and that he had given al-Mahdāwī permission to refute him and write against him. Al-ʿAllāmah Rabīʿ is the imām of al-jarḥ wa al-taʿdīl. Without doubt he knew better than the cunning al-Bukhārī what brings benefit and what brings harm, and better than him what serves

the Salafī daʿwah and its people. He *(may Allāh have mercy upon him)* also knew better what is good for the youth of the Ummah, and for the Salafīs in particular, and he was merciful and tender towards them. And he *(may Allāh have mercy upon him)* also knew better the benefit of refuting al-Badr. That is why he permitted it, and in doing so he affirmed that al-Badr was majrūḥ (criticised with cause) and deserved to be criticised, written against and refuted. These are great positions of al-ʿAllāmah Rabīʿ. Yet along comes this al-Bukhārī, obstinate against the truth, cunning and arrogant, to go against them and clash with them, and to talk people out of supporting them, out of malice and by sowing confusion.

• Al-Bukhārī's stance on the issue of (clarity). He reviled the Salafīs, attacked them in a vicious and disgraceful assault, and declared them misguided for raising the call to clear Salafiyyah. Every Salafī in the world knows with absolute certainty that this call is true, sound, honourable and legitimate. Few people, scholars included, proclaimed it, took it up and called to it more forthrightly than al-ʿAllāmah Rabīʿ.

• Al-Bukhārī knows with certainty the standing of al-ʿAllāmah al-Albānī, the imām of the age *(may Allāh have mercy upon him)*, among the Salafīs, foremost among them al-ʿAllāmah Rabīʿ and the other scholars of the Sunnah. He also knows their stern and hostile stance towards anyone who accuses al-ʿAllāmah al-Albānī of irjā'. Indeed, they declare whoever says so misguided. Yet al-Bukhārī hears and sees his cunning companion ʿArafāt praise the misguided Ḥaddādī, Hishām al-Bīlī, and defend him and the trials he has stirred up in the Salafī arena. Al-Bukhārī is fully aware of all this disorder, these trials, and this praise for a discredited Ḥaddādī, yet he says

nothing about ʿArafāt and his deviation, silent as he always is. Indeed, al-Bukhārī goes so far as to sit with al-Bīlī himself, while in contrast he evades and turns away from sitting with our brother Shaykh Shihāb al-Bannā over the matter of al-Bīlī. And al-Bukhārī stays silent, as silent as the dead. He does not stand up for al-ʿAllāmah al-Albānī, nor for al-ʿAllāmah Ḥasan ibn ʿAbd al-Wahhāb al-Bannā. He does not back al-ʿAllāmah Rabīʿ's position on these two scholars, nor his disparagement and criticism of the misguided al-Bīlī, nor his warning against him. So, O Salafīs, is it now clear to you who al-Bukhārī is, what he really is, and the cunning ways by which he wages war on Salafiyyah, the Salafīs and al-ʿAllāmah Rabīʿ?!!

• Al-ʿAllāmah Rabīʿ used to deal with the affairs of the daʿwah with knowledge and mercy, with firmness and decisiveness, and with fairness. To the one who was right he would say, "You are right." To the one who erred and went against the truth: "You have erred, and gone against the truth." All of it within the bounds of knowledge, justice and good manners. More than that, his home and his generous embrace were open to every Salafī, and to their concerns.

But let us look at al-Bukhārī. In this great matter he stands in utter opposition to al-ʿAllāmah Rabīʿ and others, clashing head-on with them and with the Shaykh's positions, which are witnessed and well known.[3]

3. We will give examples of this in another article, if Allāh wills, on al-Bukhārī's stance in daʿwah, which defies al-ʿAllāmah Rabīʿ's position towards certain callers of the state of the UAE, Palestine, Libya, Morocco and Sudan, and the list goes on. It will also show how lax and feeble his way is, a way that could only come from a man who corrupts by cunning and does not put things right with truth and decisiveness.

• Among the things that distinguish this Salafī daʿwah, its scholars and all its people, in keeping with the texts of the two revelations, is clarity in how matters are put forward and explained, above all in times of need and of trials. It is as far as can be from mumbling, obscuring, sweeping generalisations, misleading vagueness, and confusing ambiguities that give false impressions. Our Shaykh al-ʿAllāmah Rabīʿ and others of our scholars *(may Allāh have mercy upon them all)* were models of this clarity. Indeed, they were the knights and champions of this blessed field, in all they said and wrote, in fatwā, guidance and counsel, above all when trials struck and afflictions fell upon the Ummah, in times of crisis and of war. Every one of their positions and instructions was as clear as the sun, both in its wording and in the Sharīʿah ruling it set out. In them you find nothing but the truth proclaimed, clear explanation, and an answer sufficient to heal the whole Ummah.

But this cunning al-Bukhārī has brought us the very opposite of all this noble conduct and these honourable positions, full of the spirit of manhood, chivalry, zeal and courage. At times he keeps silent. At times he mumbles. At times he deceives and confuses. At times he reviles, abuses, offends and belittles the Salafīs in the ugliest words and terms. At times he lies, and (his companions) with him. At times he is as ignorant as those who push themselves forward and pretend to knowledge. At times he conspires with the conspirators (Yemen being one example). Likewise in Sudan, the way he has abandoned our war and spread confusion about it is no secret, and the list goes on.

All of this has become plain to the Salafīs the world over, to those whom Allāh has granted success, given insight and rescued with His mercy. They saw through it, reflected, and came to know the truth about this al-Bukhārī and his new ḥizb (party).

That is why, when the affair of our brother Dr Abū ʿIyāḍ arose over a scientific and medical issue, al-Bukhārī rushed in headlong. He came with open, undisguised eagerness, following in the very footsteps of the extremist Ḥaddādīs, to strike at Abū ʿIyāḍ the Salafī, and at Salafi Publications too (in his wake, and by association). He placed brother Abū ʿIyāḍ in the ranks of the Muʿtazilah, the enemies of the Sunnah!! His aim was to destroy him completely. All this was far removed from the foundations of knowledge, and from the Salafī manhaj and its principles. It was just as far from what al-Bukhārī claims for himself (a claim of lies, falsehood and deception): that he cares for the Salafīs, shows them compassion and mercy, looks to the welfare of the daʿwah, and fights trials and those who spread them.

Then, under al-Bukhārī's patronage, in his hearing and before his eyes, ʿArafāt, al-Juhanī and the ḥizb's herd of followers meddled in the affair. It ended with ʿArafāt, a product of the cunning Ḥaddādiyyah, going so far as to declare brother Abū ʿIyāḍ an innovator. This is established against ʿArafāt by truthful, documented testimony: his crime, lies and manipulation, his declaring Abū ʿIyāḍ an innovator, and his attempt to intimidate the witness, brother Muḥsin al-Jabartī *(may Allāh grant him success)*.

One thing confirms the conspiracy of al-Bukhārī and his ḥizb against brother Abū ʿIyāḍ and Salafi Publications: what happened when our brother Abū ʿIyāḍ wrote his statement and retraction. ʿArafāt and

al-Bukhārī had held certain things against him, going by what had been translated for them, and that translation rested on nothing but a short clip from his own audio recording. The clip had been cut off from the rest of the recording to strip it of its context, opening the way for false charges over things he is innocent of. (Yet there are other translations, correct ones, that contradict those of ʿArafāt and his followers.) Abū ʿIyāḍ wrote that statement and retraction, and ʿArafāt himself accepted it (before he openly declared him an innovator), saying that the matter lay with his shaykh, al-Bukhārī. How astonishing, how very astonishing!! Then why did ʿArafāt involve himself in this affair in the first place?!

Yet despite all this, al-Bukhārī stays silent, as silent as the dead. His silence makes things worse. It leaves the shouts of the criers from every quarter clashing with one another, and the dispute growing too wide to mend. He does not say a word, speak out, or write a single letter that would stop this fitnah, settle the matter, bring people together, silence the criers, and look to the welfare of the Salafī daʿwah in the West. He claims, and pretends (and others claim for him), to be the one who safeguards the common good (maṣlaḥah) and wards off harm (mafsadah). His new ḥizb describes him as (the promised marjiʿiyyah!), the one who will solve the world's problems. To this very moment he remains in his silence, in the corner of his failure. The only reason for this is that it is, in reality, al-Bukhārī's old conspiracy in a new form, aimed at Salafi Publications and the Salafīs in the West, and indeed in the whole world.

In short:

On the Yemeni issue, al-Bukhārī took a position against that of the Saudi state, which is allied with the legitimate government. He also went against and clashed with the position, the fatwā and the instruction of al-ʿAllāmah Rabīʿ, "Be with the legitimate government and the coalition", an instruction that agreed with his Saudi state and supported it. Al-Bukhārī gave ʿArafāt and the callers of Aden his full support and patronage, and stood up for them completely. They back and support the Transitional Party, led by the agent ʿAydarūs and the agent Hānī ibn Barīk. They are backed and funded, all of them, by the tiny state of the UAE. Al-Bukhārī himself issued these men a fatwā permitting them to fight the legitimate government of Yemen. All of them (al-Bukhārī and his Yemeni ḥizb) took a stand of open enmity and shameless hostility (meant to smear and discredit) towards Shaykh ʿAlī al-Ḥudhayfī and his Salafī brothers in Yemen.

Then this same new ḥizb (al-Bukhārī and the Yemenis, with their bigoted partisans) came together to oppose the position of the Salafīs on Sudan's War of Dignity. That war is waged against the rebels: the Khawārij, the bughāh and the mercenaries backed by the tiny state of the UAE. They have spread confusion about that war and deception around it. They have striven (and may their striving fail) to make it out to be a war of fitnah, or mere politics, or a fight between two rival factions, and the list goes on. Their aim is to smear it (and those who back it with truth and knowledge). They have tried to strip it of its legitimacy, and of its accord with the foundations of Islām, which call for standing with the rulers and sultans and supporting them in their wars and battles against the Khawārij, the bughāh and all aggressors and wrongdoers.

Then there are the other matters, issues and paths al-Bukhārī follows, in which he has opposed the Salafīs, foremost among them al-ʿAllāmah Rabīʿ. All of it, together with what has gone before, confirms beyond question, and establishes with a certainty that admits no doubt, that he does not walk the clear and plain Salafī path that the Salafīs have known, then and now.

Add to that his positions that leave the truth unsupported, and his silence over the affairs of the daʿwah and the trials and shifts that have come about in it. Some came from al-Bukhārī himself (such as the issue of clarity, al-Badr, and certain deviant callers in the UAE, and the list goes on). Others came from those around him in his new ḥizb (such as ʿArafāt and the agitation and trials he has stirred up, as in the matter of Shaykh Dr Abū ʿIyāḍ, Salafi Publications, and the matter of al-Bīlī the Ḥaddādī, and the list goes on). And through it all he hears and sees, follows and supports.

Add too the ways al-Bukhārī follows: mumbling, sweeping generalisations, wilful blindness, open attacks, spiteful innuendo, and treating the Salafīs with disdain, contempt and mockery, calling them by the foulest names. Add the lying and dodging proven against him and his companions (such as ʿArafāt and al-Juhanī). With all this, certainty only grows firmer. Between al-Bukhārī on one side, and Salafiyyah, the Salafīs and the scholars of the Sunnah on the other, lies a vast gulf and a distinction as clear as the sun.

That is why I remind the brothers at Salafi Publications here of some important matters. I do so in order that all of them (if Allāh wills) keep to the very same clear Salafī manhaj that Allāh blessed them with and chose them for. By all of them I mean those who were there first,

those who came later, and the Muslims in the West who have come to them. The scholars of the Sunnah approved this manhaj for them and praised them for being upon it. For its sake they stood with them, with the truth, for the truth, and for the good of this truth. Let them all keep to this truth with knowledge, insight, full alertness and a precise grasp of this new conspiracy, until they meet Allāh upon it, one heart, as one man.

So I say:

(1) Remain *(may Allāh grant you success)* as you have always been, upon the clear Salafī manhaj you are known for, by which Allāh raised your standing and made you prominent, because it is the manifest truth.

(2) Be fully on your guard against this al-Bukhārī, against his fitnah and his war on you. For you know his history and how he has stood towards you (all praise is for Allāh). You know it fully, and none of it is hidden from you. How, then, can you be stung twice from the same hole?!!

(3) Beware of everyone in his new ḥizb who defends al-Bukhārī with falsehood and promotes him: ʿArafāt, al-Juhanī and the callers of Aden. Beware too of anyone who comes to you on al-Bukhārī's behalf, claiming and pretending that his call is to set things right, bring people together and close ranks!! For no one can give what he does not have: not al-Bukhārī, and not his blind, bigoted followers.

(4) Allāh *(glorified and exalted is He above every deficiency)* defends the people of truth and īmān, as He Himself said in His Book:

﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا﴾

"Truly, Allāh defends those who believe."

[al-Ḥajj 22:38]

He keeps them firm upon it so long as they remain upon the truth and call to it, wanting nothing but the Face of Allāh *(exalted is He above every deficiency)*, His mercy, His good pleasure and His Paradise. They come together upon the truth, not upon a world that passes away. Its glitter does not deceive them, nor its adornment, nor the worthless scraps of its wealth. How many, how very many, has wealth put to trial! And how many have gone astray because of it, and deviated! The Prophet ﷺ said: "Every nation has its trial, and the trial of my Ummah is wealth."[4] So let us all beware, with every caution, and ask Allāh for well-being and a good end.

4. Reported by al-Tirmidhī (2336), and al-ʿAllāmah al-Albānī declared it authentic in al-Ṣaḥīḥah (592).

(5) Hold on to your virtuous brother Dr Abū ʿIyāḍ, and to every Salafī, young or old *(may Allāh grant them and you success in all good)*. Recognise his merit, long service and efforts. Do not listen to the calls to shut him out and sideline him. For these are suspicious calls that cannot be separated from the reality of the conspiracy against you and against the unity of your ranks.

Then I, and every Salafī who is truthful and has zeal for the truth (if Allāh wills), must ask: why are you shutting brother Shaykh Dr Abū ʿIyāḍ *(may Allāh grant him success)* out of your programmes and daʿwah activities in the West? What are the reasons and the motives?! Tell us what they are, with full clarity. Put them forward, so that everyone can look into them closely and judge them in the light of the foundations of the Sharīʿah and the knowledge-based criteria for matters such as these.

I remind you of the words of Allāh *(exalted is He above every deficiency)*:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

"And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves, and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided."

[Āl ʿImrān 3:103]

And of the saying of the Prophet ﷺ: "...The Muslim is the brother of the Muslim: he does not oppress him, nor forsake him, nor look down on him."[5]

I have written this, and the rest, only as a reminder, out of fear and concern for you, for none of it is unknown to you. It is as Allāh *(exalted is He above every deficiency)* said: "O you who have believed, believe..." [al-Nisāʾ 4:136]

And Allāh knows what is intended, and He guides to the path.

Written by
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https://salafi-stance.pages.dev/tanbih-nasihah-eebc2f39/

5. Reported by al-Bukhārī (2442) and Muslim (2564).