
Refutation on “Pristine Methodology” (followers of SPUBS in Nigeria)

Compiled by: Abdulhafeez Abdulsalam (Abu Qotaadah As-Salafi)

قال الله تعالى:

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Allah said, “And thus do We explain in detail the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (**criminals**) may become manifest.” (Al-An’âm 6:55)

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ.

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ
مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ. أَمَّا بَعْدُ:

I received the forty-one pages of Abu Muhsinah from the brother, Rosheed Abdurrazâq (Abu Fawzân), on Wednesday, the 6th of December, 2023. This document contained Abu Muhsinah's conversation with Abdurrahman Adedokun, under the subtitle "A brief commentary on an article titled 'The absolute truth about what has transpired about the issue of Hajjoorii between us and our brothers.'"

Upon careful examination, I found serious errors and distortions within their publication. In the interest of benefiting the Ummah and as a reminder to our brothers at "Pristine Methodology," we have compiled a knowledge-based criticism addressing the points mentioned in their release.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ.

And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent. (Hud 11:88)

I ask Allâh that He counts this effort amongst the scales of my good deeds and forgive me for any errors contained therein.

وَلِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ، وَالْحَمْدُ لِلَّهِ عَلَى ظُهُورِ الْحَقِّ وَالسُّنَّةِ،

الْفَقِيرُ إِلَى اللَّهِ تَعَالَى.

Abdulhafeez Abdulsalam (Abu Qotaadah As-Salafi)

Introduction

Allâh, the All Wise, Says:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا.

And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few. (Surah An-Nisaa, 83)

Allâh, the All Knowing, Says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surah An-Nisaa, 65)

Allâh, the Most High, Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

Oh you who believe! Obey Allâh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. (Surah An-Nisaa, 59)

The Messenger of Allâh (Sallallahu Alaihi Wasallam) said¹:

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا
وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ
الْمُهْدِيِّينَ عَصُوا عَلَيْهَا بِالنَّوَاجِذِ.

I order you to have Taqwa of Allah, and to listen and obey, even in the case of an Ethiopian slave. Indeed, whomever among you lives, he will see much difference. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided Khulafa', cling to it with the molars.'

Shaykhul Islam Ibn Taymiyyah (rahimahullah) mentioned²: 'As for the Tareeqah (way) of Ahlu Sunnah Wal Jama'ah: it is to follow the Athaar (narrations) of Allah's Messenger (sallallahu 'Alaihi Wasallam) in secret and in open, and to follow the Sabeel (path) of the first of those from the Muhajiroon and the Ansar, and to follow the Wasiyyah (testament) of the Messenger (Sallallahu 'Alaihi Wasallam): **"Upon you is to follow my Sunnah and the Sunnah of the rightly guided caliphs after me, cling onto it, and bite onto it with your molar teeth, and beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance."**

And it is to know that the most truthful speech is the speech of Allah, and to know that the best of guidance is the guidance of Muhammad (Sallallahu 'Alaihi Wasallam), giving preference to the speech of Allah above the speech of the people, and to give precedence to the guidance of Muhammad (Sallallahu 'Alaihi Wasallam) above the guidance of all other people, and those who hold onto this are called: Ahlul Kitaab Wa Sunnah (The people of the Book and Sunnah).

And they are also called Ahlul Jama'ah; as the Jama'ah is to unify and the opposite is to split into groups, and the word 'Jama'ah' became a name to those who unify (upon the Haqq), and Ijmaa' (consensus) is from the three fundamentals upon which the knowledge of the deen is built. And they weigh from these three fundamentals, the statements and the hidden and open actions of the people which are connected to the deen."

Allâh, the Most High, Says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ
جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا.

And whoever contradicts and opposes the Messenger (Muhammad Salallahu „Alyhi Wasallam) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisa 4:115)

¹Jami' at-Tirmidhi, 2676.

²متن الواسطية في بيان عقيدة أهل السنة

And 'Umar bin 'Abdul 'Azeez said³: 'No one's opinion is given precedence over the Sunnah of the Messenger of Allah (Sallallahu 'Alaihi Wasallam). The narrations on this from the Sahaba and Tabi'een are innumerable. As-Shafi'ee (may Allah have mercy on him) said: 'The people have gathered upon (i.e., it is an 'ijmaa') that whoever has knowledge of any issue from the Sunnah of the Messenger of Allah (Sallallahu 'Alaihi Wasallam), then it is not permissible for him to take the word of anyone over it.' He is right, the one who said: 'No one's statement is given precedence over the Sunnah of Allah's Messenger (Sallallahu 'Alaihi Wasallam).'

Allâh, the Greatest, Says:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Say, [O Muhammad SAW], "Shall we [believers] inform you of the greatest losers in respect of (their) deeds? (Surah Al-Kahf, 103)

Allâh Continues,

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

[They are] those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!" (Surah Al-Kahf, 104)

معارج القبول لحافظ الحكمي³

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CHAPTER 1

Is Shaykh Yahya truly a Haddaadi?

Abu Muhsinah wrote:

From the major scholars that declared him to be an innovator was Shaykh Rabee' bn Haadi Al-Madkhali حفظه الله and he referred to him as an Haddadi (an Haddadi means an extremist, an appellation to the Manhaj of Mahmoud Haddaad, a well-known extremist).

1.1 Our Response

Your claim of Shaykh Yahya Al-Hajoori's *hasty* declaration against Shaykh Ubaid lacks substantiation; you failed to present evidence of his hastiness to support this accusation to your readers. Your sole basis for labeling him a Haddaadi is solely relying on Shaykh Rabee's words, and notably, you did not provide Shaykh Rabee's evidence to support your claim. Instead, you merely directed your readers to rely on Shaykh Rabee's declaration. It is essential to note that the statements of scholars do not inherently constitute proof.

Regarding this, we benefit you with the word of Ibn Abil 'Izz (may Allāh have mercy upon him), who stated ¹:

"It is Waajib upon whomsoever is sincere regarding himself that he looks for the proofs which was mentioned and does not (only) look to whom said it due to the opinions of the Scholars (as they) are only used as a tool in understanding the proofs, not used as a proof (in itself), this is a great fundamental which you Oh student of knowledge should be aware of."

Additionally, we refer you to Shaykh Saalih Ibn 'Uthaymeen's statement²:

"This is an issue that some of the students of knowledge are heedless of, they say he is upon Ijtihaad (own judgement) and that he possess a reward for his Ijtihaad, so we say yes! This is in relation to him (the scholar), as (for) in relation to you then if it becomes clear to you (that the truth is not with him) then it is Waajib to oppose him."

Based on information obtained from a conversation between Shaykh Rabee (viewable at <https://www.youtube.com/watch?v=...>):

¹Zajrur Ri'aa, page 6.

²Commentary statements on the Book: Iqtidaa As-Siraatil Mustaqeem.

[//youtu.be/y5RwkpzQ03c](https://youtu.be/y5RwkpzQ03c)), an inquiry arose concerning whether Shaykh Rabee' still classified Shaykh Yahya as a Haddadi due to rumors circulating on the internet about such an assertion. Shaykh Rabee dismissed these claims, denouncing the individuals behind them as kadhâb (great liars) and instructed to inform everyone that he had called them out as such. He clarified that all issues were resolved and asked to convey his regards to Shaykh Yahya. He further expressed that the instigators of the conflict aimed to ruin their relationship but ended up disgraced. This conversation indicates that Shaykh Yahya was not guilty of Haddadiyya, as Shaykh Rabee himself acknowledged. If after reading this you are still confused, we have the following questions for you:

1. If Shaykh Yahya was genuinely guilty of Haddadiyyah, wouldn't repentance be the only way to absolve it?
2. Why did Shaykh Rabee retract his declaration of Shaykh Yahya being a Haddadi despite Shaykh Yahya not having made any tawbah (repentance)?

And Allah knows best. May the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

CHAPTER 2

The Selective Approach of Abu Muhsinah and His Associates: Addressing the Assertion That Shaykh Yahya is an innovator in Regards to the Second Adhân of Jum'ah

Abu Muhsinah wrote:

“Bro. Abdurrahman said Hajuri clarified that it refers on to what the rightly guided caliphs agreed upon and not what one of them said. Our beloved Abu Khadeejah wasn't the only one who used that hadith "stick to my Sunnah and that of the caliphs" to exonerate Uthman from what Hajuri attached to him, Shaykh Ibn Bâz also did the same."

He further added, “Secondly, if you look at that fatwa of Shaykh Sâlih Al-Fawzân and Shaykh Ibn ‘Uthaymeen, they mentioned that the person saying this kind of statement is an Innovator, by this if Hajûri is picked to be an innovator, has anyone wronged him? No, He is indeed an innovator, and scholars were right regarding what they said about him."

2.1 Our Response

Regarding the second Adhân of Jum'ah, scholars hold differing views. After you compared Shaykh Saalih Fawzaan's stance with that of Yahya Al-Hajoori, it is essential for you to apply the same judgment to Shaykh Al-Albaanee and Shaykh Muqbil رحمهم الله, as they also expressed similar opinions on this matter. This raises the question of why you adopt a **selective manhaj**, deeming Shaykh Yahya an innovator yet remaining silent about other scholars who hold similar views.

The second Adhân of Jum'ah, also referred to at times as the first Adhân, pertains specifically to the earlier call made before the original Jum'ah Adhân (i.e., the Adhân after the Imaam ascends to the pulpit).

Shaykh Muqbil said on the second Adhân of Jum'ah¹, “We have spoken more than once regarding this, and the truth is that we have become tired from the speech in regards to this. The

¹Abubakr Al-Mali, <https://youtu.be/8ULoV236RxQ>

criterion is that the innovator is an innovator. Does this suffice or not?! Yes, and what I mean by this is that the person who has with him innovations like the birthdays, celebration of the twenty-seventh day of Rajab, celebration of the festivity of migration, celebrating the night and the middle of Sha'baan, and also like the gatherings that the Sufis perform by dancing inside the mosques – this (person), call him an innovator and no respect (is given). However, a Sunni that fell into an innovation, then say (to him) this action of yours is an innovation and don't name him an innovator, as has occurred with Uthmaan رضى الله عنه in regards to the first Adhân of Jum'ah. Abdullah ibn 'Umar (may Allah be pleased with him) used to name it an innovation – the first call to prayer for Jum'ah. However, there is not anyone who is bold enough to name 'Uthmaan an innovator (May Allah be pleased with him)."

At this juncture, it is apparent that Shaykh Muqbil aligns with Shaykh Yahya Al-Hajooree's stance. The pertinent inquiry directed to you is this: given the concurrence between Shaykh Muqbil and Shaykh Yahya on this matter, why confine the judgment of being an innovator exclusively to Shaykh Yahya? Isn't this, once again, indicative of a **selective manhaj**?

Now, moving forward, what evidence do scholars provide to label this Adhân as bid'ah? Their substantiation lies in the words of a prominent companion of our Prophet صلى الله عليه وسلم, Abdullah Ibn 'Umar², who stated, "The first Adhân on the day of Jum'ah is an innovation."

Let us now examine Shaykh Al-Albaanee's viewpoint on this issue. A question was posed to Shaykh Al-Albaanee: "Those who follow a practice from the Sunan (plural of Sunnah) of the rightly guided Caliphs, such as the first Adhân on Friday by 'Uthman ibn Affan, seek evidence from the statement of the Prophet (صلى الله عليه وسلم) 'Upon you is my Sunnah and the Sunnah of the rightly guided Caliphs,' claiming this act was done by Uthmaan, therefore it aligns with the Sunnah of the Messenger. What is your opinion on this approach utilizing this evidence to assert it as a Sunnah?"

Shaykh Al-Albaanee responded³, "Our answer to this doubt is well known. Firstly, they understand this hadeeth INCORRECTLY. Because the hadeeth's meaning isn't 'Upon you is my Sunnah and the Sunnah of the rightly guided Caliphs' meaning the Sunnah of one of my rightly guided Caliphs. No, this isn't the meaning.

Imam Al-Albani: Rather, the intent is the Sunnah of the entire right guided Caliphs, and therefore their usage of evidence (from the mentioned hadeeth) is nullified. Is that not the case, Oh Abu Abdurahmaan?

Questioner: You spoke the truth. Oh Shaykh.

Imam Al-Albani: When this person wanted to burden you with this speech, but you refused him, and May Allah reward you with good. This is the first point!

The second point is that the Sunnah of the rightly guided Caliphs has been ordered with because firstly it is commonly in conformity with the Sunnah of the Prophet (صلى الله عليه وسلم), and also it may be a guide to it. This hadeeth doesn't mean 'take the Sunnah of the rightly guided Caliphs even if it opposes my Sunnah.' This meaning of the hadeeth, I take it from a verse in the

²Musanaf Ibn Abi Shaybah

³Abubakr Al-Mali, <https://youtu.be/5D7tn63rfCE>

Noble Quran and it isn't possible for anyone to explain it (e.g., this verse) like the way in which that Doctor (referred to in the question) explained the hadeeth of 'Irbaath Ibn Saariyah, "And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell what an evil destination." (An-Nisaa 115)

No one is able to say 'and follows other than the believers' way' meaning other than the path of ONE of the believers, but rather all. This verse here in terms of indication is based on the Muslims as a whole; likewise, the hadeeth in indicative terms is based on the rightly guided Caliphs as a whole.

If this correct understanding of the hadeeth becomes clear, then the usage of evidence is fundamentally dropped from its foundation. Even if they persist (in their refusal) then likewise they persist in more than this."

The first to initiate the call to Friday prayer before its designated time was Uthman (may Allah be pleased with him), as mentioned in the complete narration of Sa'ib ibn Yazid. It states, "And in the Musannaf of Abdul Razzaq (3/206) from Ibn al-Musayyib who said: 'The call (Adhân) on Fridays during the time of the Messenger of Allah (peace be upon him), Abu Bakr, and 'Umar was a single Adhân until the Imam came out. When Uthman was present and people increased, the first Adhân was increased, intending to prepare people for Jum'ah.'"

In Ibn Abi Shaybah's Musannaf (1/470), Az-Zuhri said, "Uthman was the first to introduce the first Adhân to announce the Friday prayer for the people of the markets." In a narration from him (Az-Zuhri), he said, "The Adhân used to be called upon the Imam's emergence. The Commander of the believers, Uthman, introduced the third call to prayer at Az-Zawra to gather the people."

Finally, in Abdul Razzaq's Musannaf (3/206), Amr ibn Dinar said: "Uthman was the first to increase the initial call to Friday prayer when people increased. He used to call it at Az-Zawra."

Al-Hafiz Ibn Hajar mentioned in Fath al-Bari (2/394): "Al-Fākihāni mentioned that the first person to introduce the first call to Friday prayer in Makkah was Al-Hajjaj, and in Basra it was Ziyad. It has reached me that the people of the Maghreb now only call for the prayer once. For this reason, Ibn Rajab al-Hanbali said in Fath al-Bari (8/220-221): 'Harb reported from Ishaq ibn Rahwayh that the first call to Friday prayer is an innovation introduced by Uthman. He believed that it should only be heard if there are multiple muadhins, to inform those far away about it. It became a Sunnah because it is the responsibility of the caliphs to consider such matters for the people. This implies that it was based on the opinion of the Imam. If it was needed due to a large congregation, it was done, otherwise there was no need for it.' Al-Hafiz Ibn Hajar also stated in Fath al-Bari (2/394): 'It appears that people followed Uthman's practice in all regions due to his position as a universally obeyed caliph.'"

In various references we have provided, the verb أَدَّحَثَ was employed when referring to Uthmaan in relation to the second Adhân. According to the Al-Ma'aani dictionary, this verb signifies "originate," and it can also imply "invent" or "introduce." The verb أَدَّحَثَ in connection with Uthmaan and the Adhân was cited in the statements of Al-Haafiz Ibn Hajar and Ibn Rajab Al-Hanbali.⁴

⁴See Al-Qawl Al-Amthal fi Masa'il Adhân Al-Jum'ah Al-Awwal.

Therefore, it becomes evident that Shaykh Muqbil, Shaykh Al-Albaanee, or even Shaykh Yahya were not the first to assert that Uthmaan (may Allah be pleased with him) introduced the Adhân. Hence, it is unfair to disregard the context behind their statement claiming the Adhân as an innovation. Their standpoint merely signifies that this action deviates from the practices of the other caliphs of the Prophet and was singularly implemented by Uthmaan. Consequently, it is not accepted in accordance with established knowledge. However, this perspective is viewed as an ijtihaad (a scholarly effort) by him and does not label him as an innovator.

In fact, ‘Amr bn al-‘As reported that he heard Allah’s Messenger (صلى الله عليه وسلم) saying: "When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him." Therefore, Uthmaan’s action can be perceived as an ijtihaad, reflecting the practice of an esteemed companion for which he will be rewarded.

Shaykh Muqbil further reiterated that declaring an act as an innovation does not equate to branding the doer as an innovator. From these discussions, we derive the following conclusions.

- Firstly: It was from the guidance of the rightly guided caliphs, who ordered us to follow their Sunnah, that they used to conform to the Prophet’s (peace be upon him) guidance for the Adhân of Friday prayer. They used to make one Adhân in the mosque after the entry of the prayer time and after the Imam ascended the pulpit.
- Secondly: The majority opinion among scholars and researchers from the knowledgeable people is to prefer sticking to the prophetic Adhân on Fridays and considering it sufficient without relying on Uthman’s Adhân unless there is a specific need for it.
- Thirdly: The Adhân introduced by Uthman had a specific rationale and purpose in a particular environment. Therefore, the ruling should not be applied to other environments and places where the reasons for it are absent, and the purposes are not realized. Many Muslim countries today do not have the circumstances for which Uthman introduced the Adhân in the market due to the abundance of mosques, the use of loudspeakers for the call to prayer, the presence of clocks and calendars indicating prayer times, and alarms alerting to the approach of Friday prayers and similar instances.

Reference: Al-Qawl Al-Amthal fi Masa’il Adhân Al-Jum’ah Al-Awwal.

Regarding the authenticity of the athar of Ibn ‘Umar on the second Adhân, Abu Muhsinah blindly followed Shaykh Rabee’, thereby declaring the athar weak or offering an alternative interpretation. We affirm the authenticity of the hadeeth and refer our readers to the following books for clarification:

1. اضطراب الشيخ ربيع في توثيق ابن الغاز يسفر عن حقيقة حملته على أهل السنة الشرفاء بالدماج.

كاتبه: الشيخ أبو حاتم يوسف العنابي الجزائري.

2. بيان الغلط في تضعيف الشيخ ربيع لأثر ابن عمر رضي الله عنه.

كاتبه: الشيخ أبو حاتم يوسف العنابي الجزائري.

The first book is accesible via: https://alilmia.com/sub_book9_1731.html.

And Allah knows best. May the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

Refuting the Lie of Abu Muhsinah That Shaykh Yahya Only Deviated After the Death of Shaykh Muqbil

Abu Mushinah wrote:

The reader should understand that appraisal given to an individual before he fell into errors doesn't count. Because Shaykh Muqbil bn Haadi رحمه الله praised Hajūri before his death is not an evidence to reject what scholars now said about him. It is obvious that he has not fallen into those things during the lifetime of Shaykh.

He further added, "He wrote: 'And the participation of some of the Sahaabah in the killing of Uthmaan (radiallaahu anhu)...'. And here in the next page, he mentioned that : 'And all of these evidences which we have pointed to, we have not mentioned anything except that which is saheeh (authentic), and these are just some of many situations which occurred from the Companions (may the pleasure of Allaah be with them), and they are a clear evidence that as individuals they are not infallible from making grave mistakes or minor ones, whether that is regarding Uthmaan (radiallaahu anhu) or other than him.'"

He continued, "And the above is the evidence that he initially said it and even claimed that it is authentic, if truly he didn't believe it, would he have used it as an evidence? But when he was refuted, instead of him to humble himself, He began to shed **crocodile tears** and began lying. This is the lie that added to the confusion of our brothers."

3.1 Our Response

We begin with the word of Allāh, the All Knowing:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا.

Translation: And when there comes to them information about [public] security or fear, they

spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few. (Surah An-Nisaa, 83)

Your claim, dismissing Shaykh Muqbil's earlier endorsement of Shaykh Yahya Al-Hajoori before an alleged deviation, requires clarification. Moreover, your allegations of Shaykh Yahya's deviation after Shaykh Muqbil's passing lack consistency and coherence.

Your reliance on varying quality images in his references raises doubts about the origin of his information. Contradictorily, the book "Ahkaamul Jum'ah wa Bida'iha," which you discredit due to your misunderstanding and lack of knowledge concerning the issue of the second Adhân, bears an introduction by Shaykh Muqbil himself. This introduction indicates endorsement during the latter's lifetime. Therefore, claiming deviation based on this book post-Shaykh Muqbil's demise lacks logical grounds.

You claimed that Shaykh Yahya mentioned in his book "Ahkaamul Jum'ah" that a companion of the Prophet ﷺ participated in the killing of Uthmaan (may Allah have mercy on him). This is yet another recycled, misleading assertion originating from your leaders. However, a clarification (see <https://t.me/jarah2588/271>) on this matter reveals that Shaykh Yahya included this information on the basis of research, and upon being informed that the chain of narration of what he relied upon was weak, promptly removed it in the subsequent edition. It is regrettable that, despite rectification, you persist in using this as an accusation, dismissing the corrective measures taken regarding this issue.

Yet, Abu Muhsinah claims they are not oppressors. It is important to note that even if you the reader (may Allah bless you) take a look at what Abu Muhsinah presented, you will discover that Shaykh Yahya did not mean to ridicule any Sohaabah, he only mentioned that in regards to the infallibility of the Sohaabah, that though they are people who Allah has blessed (may Allah be pleased with all of them), but they are not also infallible from major or minor mistakes and infallibility from major mistakes belongs only to the Prophets of Allah (may Allah's peace and blessing be upon all of them). Even what he was presenting as an evidence does not support what they are trying to purport of the issue.

To ensure precision and persuade our readers about our stance while highlighting the mischief of these individuals, we emphasize that the most recent edition of Shaykh Yahya's "Ahkaamul Jum'ah Wa Bida'iha" is available for download at https://alilmia.com/show_book9987.html. Additionally, we underscore that the first edition of this book was published Rabi'ul Awwal, 1422 AH, equivalent to May/June 2001, while the second edition was published in Safar, 1427 AH, equivalent to March 2006. O reader (may Allah bless you), since March 2006, these brothers are still yet to drop their accusation, any yet they claim they are not oppressors.

This disrespectful youthful individual (Abu Muhsinah) alleged that Shaykh Yahya shed "crocodile tears" when confronted with this issue. How can one exhibit such poor manners towards an elder in their writings? They claim their goal is to revive the Ummah. But do they aim to revive it on a foundation of poor character? Consider a young person expressing such thoughts to a Scholar almost reaching his 70s. They do not even reflect the values of the environment (Yoruba land) they live in concerning manners. How do they plan to invite

people in this region, where morals are highly esteemed, to accept what they perceive as guidance? Verily, Allah mentioned about the Prophet ﷺ “وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ” (Surah Al-Qalam, 4). Whose methodology taught us to lack morals as they demonstrate? Shaykh Yahya’s tears could have stemmed from the realization that error was rectified after recognizing the misinformation in the research, whereas he and his associates persist in referencing an outdated version. Isn’t this behavior reflective of the traits associated with extremism (Haddaadiyyah)?

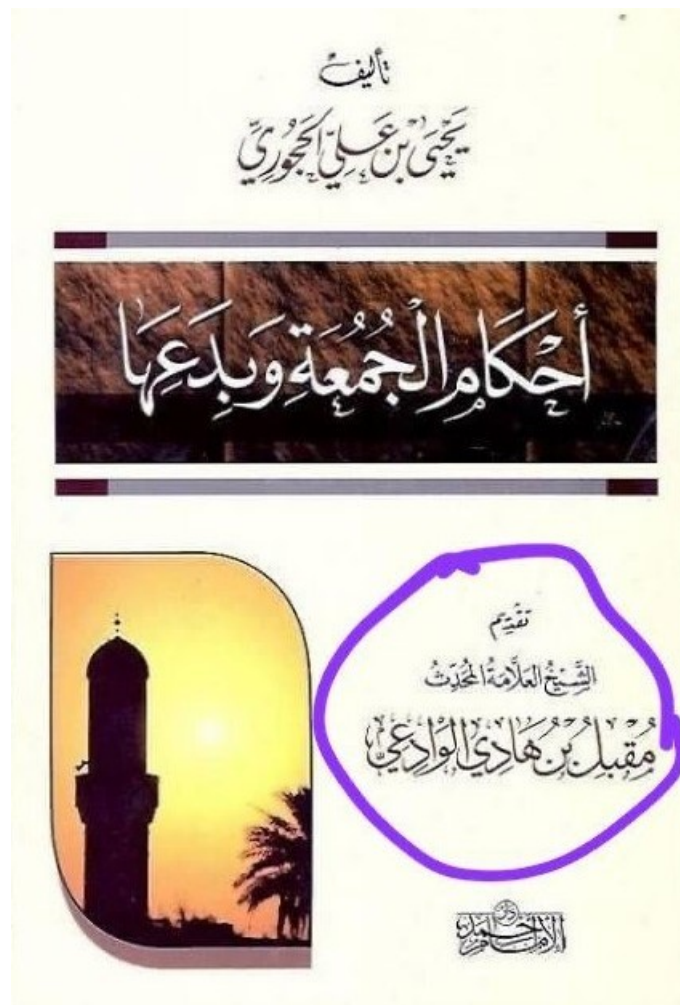


Figure 3.1: Front Cover of the Book “Ahkaamul Jum’ah Wa Bida’iha” by Abu Abdirrahman Shaykh Yahya bn’Alī Al-Hajoori (may Allah preserve him) with a foreword by Shaykh Muqbil bin Haadi Al-Waadi’ee (may Allah have mercy upon him).

It is notable that if you had indeed seen the front cover of the book he referenced, you might not have alleged that Shaykh Yahya deviated post-Shaykh Muqbil’s demise (this is even thinking well of you).

We provide the genuine front cover of Shaykh Yahya’s book “Ahkaamul Jum’ah” as evidence, which clearly bears an introduction by Shaykh Muqbil himself. Such an introduction could only have been authorized while Shaykh Muqbil was alive, indicating his endorsement during his lifetime. Your argument, suggesting deviation and their rejection of the book due to their difference in opinion on the issue of the second Adhân, lacks consistency.

In fact, *Shaykh Muqbil* wrote regarding the book *Ahkaamul Jum'ah Wa Bida'ih*¹, "I have reviewed the book 'Rulings of Jum'ah' by Shaykh Yahya bn 'Ali and found it to be a great book containing benefits that entice one to seek them, while providing judgments on each Hadeeth as appropriate and comprehending the subject matter. It is a sufficient and comprehensive book in its field."

Your rejection of the book implies, according to your perspective, that Shaykh Yahya deviated by authoring it. However, this contradicts the fact that Shaykh Muqbil endorsed the book, implying Shaykh Yahya's adherence to the correct methodology during Shaykh Muqbil's lifetime, which has proven that you are a liar. Furthermore, in our previous writings, we provided the original video where Shaykh Muqbil taught his students that the second Adhân of Jum'ah is bid'ah (an innovation), which is one of the two issues you highlighted from the book as being incorrect, yet your interpretation is flawed. This inconsistency within your argument seriously undermines the credibility of your accusations against Shaykh Yahya.

In summary, we assert to you, Abu Mushinah: you allege that Shaykh Yahya ibn 'Ali Al-Hajoori erred after Shaykh Muqbil's passing. How then do you maintain that Shaykh Yahya erred in his book while Shaykh Muqbil was alive? Your statement clearly reveals dishonesty!

Upon exposing Abu Muhsinah's deception, we conclude with the verse:

انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

Translation²: **Look! How they lie against themselves! But the (lie) which they invented will disappear from them.** (Surah Al-An'âm, 24)

And Allah knows best. May the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

مقدمة، أحكام الجمعة وبدعها للشيخ يحيى بن علي الحجوري.¹

²See [Tafseer As-Sa'di](#) for exegesis.

CHAPTER 4

Refutation of Arafaat's Claim: Describing Ahlu Sunnah as Closest to The Truth Implies They Aren't Truly Upon the Truth

One of their Shaykhs, Arafaat wrote:

"He [Al-Hajoori] said in his tape (Exposing Lies and Falsehood): 'And this man (the questioner) claims that we say the closest faction to the truth, this is our statement only, this is our Shaykh's statement, and it is well-known and recognized by his sincere students, not people like you, O silent one.'"

Arafaat further added, "Al-Hajoori further amplifies his message in which he purportedly responds to our Shaykh, Ubaid Al-Jaabiree, may Allah preserve him, and he is refuting that the Ahlu Sunnah and their methodology is truth. (May Allah's kindness towards His creation shield them from the reckless accusations against Shaykh Ubaid and the throwing of grave sins upon the one who said, 'Ahlus Sunnah are the closest faction to the truth.')"

4.1 Our Response

اللجنة الدائمة الذين قالوا بهذا وهم: العلامة ابن قعود العلامة ابن غديان العلامة عبد الرزاق عفيفي الإمام ابن باز قالوا رحم الله أمواتهم وحفظ أحياءهم كما في فتاوى اللجنة الدائمة (٢٣٧) السؤال الأول من الفتوى (٦٢٥٠): قال السائل: في العالم الإسلامي اليوم عدة فرق وطرق، الصوفية مثلاً: هناك جماعة التبليغ الإخوان المسلمين (السنين) الشيعة فما هي الجماعة التي تطبق كتاب الله وسنة رسوله صلى الله عليه وسلم؟
الجواب: أقرب الجماعات الإسلامية إلى الحق وأحرصها على تطبيقه أهل السنة: آوهم أهل الحديث... الخ.

The Permanent Committee, which included: Al-Allamah Ibn Qa'oud, Al-Allamah Ibn 'Uthaymeen,

Al-Allamah Ibn Ghudayyan, Al-Allamah Abdul Razzaq Afifi, and Imam Ibn Bâz – may Allah have mercy on their deceased and preserve the living among them – said as stated in the Permanent Committee’s Fatwas (2/237) in response to the first question of Fatwa (6250): The questioner asked about the various groups and sects in the Islamic world today, such as Sufis, Tablighi Jamaat, Muslim Brotherhood, Sunnis, Shias, so which group adheres to the Book of Allah and the Sunnah of His Messenger, peace be upon him?

The answer: **The Islamic groups closest to the truth** and most committed to its application **are the Ahl al-Hadith (people of hadith)...** etc.

Upon reading the refutations, it becomes evident that asserting Ahlu Sunnah as closest to the truth doesn’t imply they’re not upon the truth. These deplorable and deceitful Soafiqoh distorted Shaykh Yahya’s statement, misleading people by suggesting that affirming Ahlu Sunnah as closest to the truth implies they are not truly upon it.

The page in Shaykh Hussain Al-Hajoori’s book¹ titled

بيان بتر عرفات في أصله السابع وبيان تجاهله أن أفعل التفضيل لا تقتضي المشاركة في كل حال

aims to clarify Arafaat’s misconception regarding the superlative adjective, suggesting that stating Ahlu Sunnah as the closest to truth does not imply they might not actually embody the truth. This misunderstanding assumes that using a superlative adjective distinguishes between things without any commonality.

Shaykh Hussain Al-Hajoori refutes this notion by citing Quranic evidence. For instance, Allah commands justice in various Qur’anic passages, such as

اغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

Be just; that is nearer to righteousness. (Surah Al-Ma’idah, 8)

Additionally, Allah enjoins justice (Al-Adl) and excellence (Al-Ihsan) and encourages worship for piety (تَتَّقُونَ) as means of becoming righteous. **Or can they tell us that the verse implies that justice is the opposite of piety, and that they do not have anything in common, as they assert based on the Shaykh’s statement?**

The argument challenges the misconception that considering Ahlu Sunnah closest to the truth somehow denies their adherence to truth itself. It reaffirms that being just is indeed itself an act of piety. This refutation clarifies that stating Ahlu Sunnah’s proximity to truth doesn’t negate their adherence to it.

Concerning this distortion of theirs, Shaykh Hussain Al-Hajoori presented a statement of **Shaykh Ibn ‘Uthaimen**, which states²

¹Page 79,

الرد على عرفات فيما اقترفه في البيان الفوري من الجهل والخيانة والتورات للشيخ أبو مصعب حسين بن أحمد بن علي الحجوري،

accessible at https://alilmia.com/sub_book46_179.html.

²Page 92,

الرد على عرفات فيما اقترفه في البيان الفوري من الجهل والخيانة والتورات للشيخ أبو مصعب حسين بن أحمد بن

ولا شك أن أقرب الناس إلى الصواب أهل الحديث.

This translates to: **“And there is absolutely no doubt that the closest of people to the truth are the Ahlul Hadeeth.”**

At this juncture, it becomes obligatory for all those making the false accusation that affirming Ahlu Sunnah as closest to the truth implies they are not on the truth, to repent. We have provided a fatwa from Lajnatu Ad-Daimah and a statement of Shaykh Ibn ‘Uthaimeen affirming the same statement. Despite these evidences, one of their members with us here at Ibadan still persisted in this accusation without repentance, even after our explanation.

Finally, concerning this issue, what truly occurred?

The root of this misunderstanding originates from Arafaat’s account which we have presented in the box above. Subsequently, Shaykh Hussain Al-Hajoori states³ :

قلت ما نقله عرفات من الكلام فيه بتر من الشريط على عادته السيئة في ذلك، أو ما تلقفه عن أسلافه في الفتنة، وإلا لو رجع إلى الشريط لوجد أن فيه تفصيل الكلام حيث قال الشيخ حفظه الله: الذي أعتقده أن أهل السنة هم أهل الحق!

“I said that what Arafaat transmitted from the speech contains omissions from the tape, following his usual habit in that regard, or what he gained from his predecessors amidst fitnah. Otherwise, if he were to return to the tape, he would find therein a detailed explanation of the speech where the Shaykh (may Allah preserve him) said: **‘What I believe is that the Ahlu Sunnah are the people of the truth!’**”

In conclusion, this comprehensive response exposes Arafaat’s oversight of a segment in the recording where Shaykh Yahya explicitly affirmed his belief that Ahlu Sunnah are indeed the people of truth. He disclaimed any assertion suggesting the two compared entities had nothing in common. Furthermore, Shaykh Abu Mus’ab Hussain bn ‘Alî Al-Hajoori highlighted⁴ that Shaykh Ubayd Al-Jaabiree introduced an inappropriate addition to Shaykh Yahya’s statement. Shaykh Ubayd attributed to Shaykh Yahya the phrase: “The people of Sunnah are the closest of people to the people of truth.” However, this addition, “to the people of truth,” was an insertion that distorts the intended meaning to become: “The people of Sunnah are the closest of people to people who are the people of truth.” Praise be to Allah, clarity now prevails, even to the layman, regarding their situation.

And Allah knows best. May the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

علي الحجوري.

³Page 79,

الرد على عرفات فيما اقترفه في البيان الفوري من الجهل والخيانة والبتورات للشيخ أبو مصعب حسين بن أحمد بن علي الحجوري.

⁴Page 92,

الرد على عرفات فيما اقترفه في البيان الفوري من الجهل والخيانة والبتورات للشيخ أبو مصعب حسين بن أحمد بن علي الحجوري.

CHAPTER 5

Our Advice to the Brothers at Pristine Methodology

Allow us to convey the counsel of our brother Abu Fajr AbdulFattaah bin Uthman regarding the subject¹ "Beware Of Going Beyond Your Level." Regarding this matter, the esteemed Shaykh Albaanee, may Allah have mercy upon him, mentioned

أنا أقول: إن الدعوة السلفية الآن - مع الأسف - في إضطراب، واعزوا السبب في ذلك؛ إلي تسرع كثير من الشباب المسلم؛ في إدعاء العلم، فهو يتجراً علي: الإفتاء، والتحريم، والتحليل قبل أن يعرف.

I say (that) verily the Salafi Dawah at the moment is in a disarray which is unfortunate. The ultimate reason for that is the hastiness of many of the muslim youth in alleging knowledge they don't have. And they have the audacity to give fatwas and to declare this and that to be halaal and haraam before them having any knowledge of it.

بعضهم - كما سمعنا - لا يحسن أن يقرأ آية من القرآن؛ ولو أنها أمامه في المصحف الكريم، فضلاً عن أنه كثيراً ما يلحن في قراءة حديث الرسول - صلي الله عليه وسلم - فيصدق عليه المثل المعروف؛ في بعض البلاد * تذيب قبل أن يتحصرم * أي العنب؛ حينما يبدأ يصير حبا اخضر، وهذا هو الحصرم؛ ويكون حامضاً جداً، فهو قبل أن يتحصرم؛ جعل نفسه كالزبيب!! أي كالعنب الذي نضج وصير ذيباً.

Furthermore, Abu Fajr stated, "Some of them – as we heard – aren't proficient in reciting one Ayah of the Quran even if it is in front of him from the Noble Mushaf, let alone the fact that he often makes pronunciations mistakes in reading the hadeeths of The Messenger of Allah sallahu alayhi wa salam. Hence it applies to him the well-known proverb of some countries: تزبب قبل أن يتحصرم, meaning 'He became a raisin before even becoming a sour grape.' It is referring to the grape when it begins to become a green berry, this is the first stage, when it is very sour. So therefore before he goes through this stage he makes himself a raisin, such as a ripe grape that eventually became a raisin (i.e. by putting himself forward to speak about knowledge before his time)."

¹Beware Of Going Beyond Your Level

ولذلك فركوب كثير من هؤلاء الناس رؤوسهم وتسرعهم في إدعاء العلم والكتابة؛ وهم لم يمشوا بعد إلى منتصف طريق العلم؛ هو الذي جعل الذين ينتمون إلى الدعوة السلفية الآن - مع الأسف - شيعا وأحزابا.

Abu Fajr continued², "Thus many of the people have begun to put themselves forward and to become hasty in claiming knowledge and in claiming the skills to author when they haven't traversed half way in the path of knowledge. (This is that) which has unfortunately caused those ascribing themselves to the Salafi Dawah to split into groups and parties.

ولذلك علاجه الوحيد؛ بأن يتقي هؤلاء المسلمون ربهم - عز وجل - وأن يعرفوا أنه ليس لكل من بدأ في طلب العلم؛ أن يتصدر في الإفتاء - في التحريم، والتحليل - وفي تصحيح الحديث وتضعيفه؛ إلا بعد عمر طويل؛ يتمرس في هذا العمر علي معرفة: كيف يكون الإفتاء، وكيف يكون الاستنباط من الكتاب والسنة.

"Thus the only solution is that the Muslims fear their Lord azza wajall and that they come to know that it is not befitting for everyone who begins to seek knowledge to put himself forward to pass fatwas; in ruling things to be halaal or haraam and in declaring hadeeths to be authentic or weak except after a long lifetime. He practices learning in this lifespan how fatwas are delivered and how the rulings are derived from The Book and The Sunnah."

Ash-Shaykh Muhammad bin Saalih al-Uthaymeen, rahimahullah said³:

التصدر قبل التأهل: مما يجب الحذر منه أن يتصدر طالب العلم قبل أن يكون أهلا للتصدر، لأنه إذا فعل ذلك كان هذا دليلا على أمور:

1. اعجابه بنفسه.
2. ذلك يدل على عدم فقهه ومعرفته للأمور.
3. إذا تصدر قبل أن يتأهل لازمه أن يقول على الله ما لا يعلم.
4. أن الإنسان إذا تصدر فإنه في الغالب لا يقبل الحق لأنه يظن بسفهة أنه إذا خضع لغيره ولو كان معه الحق كان هذا دليلا على أن ليس بعالم.

Putting oneself forward before being qualified is something mandatory to be aware of, that the student of knowledge puts himself forward before being qualified. Since if he were to do so it, would be a proof to several (critical) matters:

1. Him being amazed of himself.
2. That it indicates towards his lack of understanding and awareness of the affairs.
3. If he were to put himself forward before being qualified, it would become necessary that he speaks about Allah with no knowledge.

²The Tape Questions posed to Albany from Kuwait, Side A.

³Reference: Kitaabul Ilm (71-83), Extracted from thealbaanite.com

4. That if the person puts himself forward before his time, he usually ends up not accepting the truth because he assumes foolishly that if he submits to other than himself – although the truth is with him – that it would be an indication that he doesn't have knowledge.

Ash-Shaykh Abu Bakr bin Zayd, may Allaah have mercy upon him, said⁴:

“Beware of putting yourself forward before being qualified for verily it is a weakness in knowledge and actions and as it has been said, “whosoever puts himself forward before his time (i.e. being qualified), then indeed he has put himself forward for his humiliation.”

We ask Allah, The Most High to protect us all from this evil trait of surpassing one's level and place, and Allah's aid is sought. May the peace and blessings of Allah be upon our Prophet Muhammad, and upon his family and all his companions.

⁴Hilyatu Taa-libil 'ILm, page 183, print: Ibnul Jawzee.

CHAPTER 6

Advice of Abu Fajr Abdulfattah Al-Kanadi to their leaders at SPUBS

In the year 2010, Abu Fajr provided counsel to Salafi Publications (SPUBS) in his criticism of their positions, highlighting the significance of the following three narrations¹. It is reported that a man came to Abdullâh Ibn Mas'ud may Allâh be pleased with him – was asked, “Teach me some comprehensive and beneficial words.” He replied, “Worship Allâh and do not associate any partners with Him, and be with the Quran wherever it is. And whoever comes to you with some truth – whether he is young or old, even if he is hated by you – then accept [that truth]. And whoever comes lying to you – even if he is beloved and close – then reject it from him.”

Ibnul Qayyim Rahimahullah said²: “It is upon the Muslim to follow the guidance of Prophet (Sallalaahu Alaihi Wasallam) in accepting the truth from whoever comes with it, from one that is close to you or one that is an enemy or one that is beloved or one that you hate, from one that is pious or even from one that is corrupt, and falsehood is rejected and refuted on anyone that comes with it no matter who they are.”

Ibn Rajab Rahimahullah said³: “And due to this the Imaams of the Salaf who in regards to the people have agreed upon there (vast) knowledge and there excellence they would accept the truth from whoever presented it to them even if he was one that was small, and they would advise their companions and followers with accepting the truth even if it becomes apparent in other their sayings (views).”

Completed on: December 23, 2023.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

¹Refutation on the Response of SPUBS

²I'laam Al-Muwaqi'een 1/104-105

³Al-Farq Bayn Al-Naseehah Wa Ta'yeer