

This is a collection of statements of some of the ulama regarding Jam'iyah Turaath al Islaamee and Abdur Rahman Abdul Khaaliq

The following collection of translated statements taken from:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=5220>

Shaikh Muqbil:

Abdur-Rahmaan 'Abdul-Khaaliq and Ihyaa' at-Turaath al-Islaamee, ...so we have said that ' Abdur-Rahmaan 'Abdul-Khaaliq is 'salafty' the 'seen', the 'laam' and the 'faa' [are] from Salafiyyah, and the 'taa' and 'yaa' [are] from 'Deemooqaraatiyyah,'(i.e., Democracy)!

So the like of this one, my brothers, the like of ' Abdur-Rahmaan 'Abdul-Khaaliq, in the condition he is now upon, he is to be mentioned with criticism only (jarh) and not with words in his favour (ta'deel). When he was in the city of Allaah's Messenger (sallallaahu alayhi wasallam), he was upright, and at the start of his affair in Kuwait he was also upright.

Listen! **Jam'iyyah Ihyaa' at-Turaath deserves the criticism, since it has divided the callers to Allaah;** 'Then what, O my brothers. Then the matter is that they know the Suroorees are justly criticised, so are we to say, 'We must mention the good qualities along with the evil?' As will follow, they do not deserve that their good deeds are mentioned:

"Perish the two hands of Aboo Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burnt in a Fire of blazing flames." Al-Masad (111):1-5 And al-Imaam al-Bukhaaree gave the chapter heading to it [i.e., the above ayah] in the Chapter of Funerals, '*Chapter: Talking about the wicked from the dead.*'(vol.2,p.270)

And Moosa said to his companion: **"Verily, you are a plain misleaders!"** al-Qasas (28) :18 And also Allaah Says: **"And obey not everyone who swears much, and is considered worthless. A slanderer, going about with calumnies, hinderer of good, transgressor, sinful, cruel, after all that base-born (of illegitimate birth)."** al-Qalam (68):10-13

So was it mentioned, o brothers that these people possessed the courage of the Arabs or that they welcomed the pilgrims and that they had some good qualities?

This was not mentioned 'what was mentioned was their kufr and Allaah's aid is sought'. **Then after this it was if they were influenced by the da'wah of Ikhwaanul-Muslimeen. They were influenced in the question of organisation and the matter of Hizbiyyah and elections, and democracy and ...what is important is that 'Abdur-Rahmaan 'Abdul -Khaaliq degenerated:**

" And recite (O Muhammad (s)) to them the story of him to whom we gave our aayaat, but he threw them away , so shaytan followed him up and he became of those who went astray. And had we willed , we would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog; if you drive him away, he lolls his tongue out or if you leave him alone, he (still) lolls his tongue out." al-A'raaf (7)175-176.

He degenerated, then after this also some of the noble brothers from Kuwait such as 'Abdul-Lateef ad-Dirbaas and a group of the brothers, he used to call them, 'The Juhaymaanees.' He called them ' The Juhaymaanees' and they were not followers of Juhaymaan, they were followers of Book and the Sunnah. Yes, O our brothers

then he went further into the use of images, yes , that which he had previously attacked. Also his attacking the noble scholars and saying that they do not know anything about knowledge of the state of affairs.

And I regard his greatest sin to be his splitting up the Ahlus-Sunnah, dividing the callers to Allaah. Yes, He misled them with his deenaar not with his thoughts. **So he established centres, O impoverished ones of the Jam'iyyah at-Turaath, he established centres from Kuwait to Indonesia, from Kuwait to Egypt, from Kuwait to the Emirates, from Kuwait to so and so.**

Establish centres and the Jam'iyyah will pay for it. **I say: It is a mistake to give money to Jam'iyyah Ihyaa' at-Turaath. It is a great error since they use it to split up the Ahlus-Sunnah in Sudan,** and they call his companions the Jamaa'ah of self-interests. Yes, and here we have a group of the dregs also whom he has beguiled with his deenaars, not with his ideas. And we gave the good tidings to the salafee youth of Kuwait that Jam'iyyah Ihyaa' at-Turaath spend huge sums of money upon those who have metamorphosed here in Yemen, and that their call is dead and has no effect. And it has been said by some in Kuwait that we will not have any da'wah as long as Muqbil is in Yemen. Yes, from the favour of my Lord, because you have segregated yourself, O you who says that we will not have any da'wah in Yemen as long as Muqbil is in Yemen.

And we are resolved to assail you with tapes and books sent to Kuwait. Yes, by Allaah, Aboo Talhah informed me, O my brothers, Aboo Talhah al-Hadramee said, after they heard your tapes and your books, 'Learn! Learn!' He said, 'Then I visited them after a month and found them saying. 'Shaykh 'Abdur-Rahmaan ['Abdul-Khaaliq] is sometimes correct and sometimes wrong. Some things he is ignorant of and some things he knows. What is that which is the final proof? The final proof is the evidence.' [This change , after listening to these tapes etc., occurred] in the shortest possible time, and all praise and thanks are for Allaah and it is from the favours of Allaah. So we are resolved to assail with our tapes and our books the Jam'iyyah Ihyaa at-Turaath and 'Abdur-Rahmaan 'Abdul-Khaaliq, and the unsteady 'Abdullah as-Sabt, and in knowledge of the Ikhwaanul-Mufliseen he is alright, but some of our brothers have heard a self-contradictory tape of his, sometimes he affirms the Jamaa'ahs [at] other times he rejects them. And this is how it is. Study, study O 'Abdullah Sabt.

I advise you for Allaah, seeking Allaah's Face, that you study and learn so that you may call to Allaah upon clear knowledge and not remain unsteady. What you are thanked for is what I hear that you say on tape, '...Aboo 'Abdur-Rahmaan Muqbil al-Waadi'ee is a Salafee, a Sunnee, I do not accuse his Salafiyyah or his being a Sunnee...'; but even if he spoke about me day and night, and I inform you that I do not speak about you, by Allaah, out of anger, **but because the Religion obligates this upon me , that I should speak and warn against your Hizbiyyah. This is an obligation, "Whoever amongst you sees an evil then let him remove it with his hand, and if he is not able, then with his tongue, and if he not able then with his heart and that is the weakest of Eemaan."**

Scandalous deeds, scandalous deeds, O our brothers, scandalous deeds in Yemen – yes 'Abdul-Qadir and Muhammad 'Abdul-Jaleel, the Kuwaitees, came and gave them wealth and what happened, they started trying to gain sole control of it and cutting off from one another because of it , to the point that a brother visited me, whose name was Muhammad, and he was the editor-in-chief of the Kuwaitee magazine, 'al-Furqaan', I do not know if he is now, so I said to him, 'What is this?' So he said, 'We have never been struck in the face in any land like the slap in the face we received in Yemen!'

Yes, the people of Yemen , O my brothers, will eat up a party's wealth until its money dries up, then they will move to a different party until they use up its funds, then they move to another party and use up its funds and then abandon it and so on. So they will devour Ihyaa' at-Turaath until they have devoured whatever it has and then move to a different party, then a different party, then a different party, and Allaah's aid is sought' **Then my advice for 'Abdur-Rahmaan 'Abdul-Khaaliq is that he should go and earn, and take a book and sit in the gathering of Shaykh Ibn 'Uthaymeen, that Shaykh about whom they say that he does not know anything of the state of affairs; or Shaykh Ibn Baaz, that Shaykh about whom they say that he doesn't know anything about the state of affairs.**

He should take a book and humble himself for Allaah, the Mighty and Majestic, and learn. I advice him, seeking Allaah's Face, and I had said to some Kuwaitee brothers, 'Your da'wah has been continuing for a long time,

since we were in al-Madeenah, and you still haven't managed to produce one student of knowledge,' not even one, O 'Abdur-Rahmaan 'Abdul-Khaaliq?! And he said to me, 'You are correct,' and he was from Jam'iyyah Ihyaa' at-Turaath and they are fervent adherents of the Jam'iyyah, and they said 'When we saw that this was the case we started increasing the number of our students in Saudi Universities.'

Yes and after this I advise the Kuwaitee youth to leave him and keep away from him: **"And (remember) the Day when the Thaalim will bite at his hands, he will say, 'Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so –and-so as a friend! He indeed led me astray from the Reminder (this Qur'aan) after it had come to me. And shaytaan is ever a deserter to man in the hour of need."** al-Furqaan (25):27-28

I advise you, O Kuwaitee youth, to often remember and think, 'Is 'Abdur-Rahmaan 'Abdul-Khaaliq more knowledgeable or is Ahmad ibn Hanbal? Is 'Abdur-Rahmaan 'Abdul-Khaaliq have more Taqwaa of Allaah or Ahmad ibn Hanbal? Is 'Abdur-Rahmaan 'Abdul-Khaaliq more pious or is Ahmad ibn Hanbal? Yes, O brothers, if we were blind followers we would have blindly followed Ahmad ibn Hanbal (rahimahullaah), but we hold that Taqleed is forbidden, and you should be sure that you will remain blind for as long as you follow 'Abdur-Rahmaan 'Abdul-Khaaliq. 'Abdur-Rahmaan 'Abdul-Khaaliq who published his magazine 'al-Furqaan' in which he said, 'Saddaam is a Believer. 'Yes, by Allaah, a Believer! Then after this what was the case, O our brothers – Saddaam the Ba'thee (Communist)- a Believer, but when he struck them, then what, O brothers? He changed from being a Believer to being a Kaafir before and after. We declared Saddaam a Kaafir before and after. So those who are emotional and speak according to emotions and are not firmly grounded in knowledge, they will certainly be like this.

A further matter, someone will say, 'The affair is over now, Shaykh Ibn Baaz wrote to him and he has withdrawn his sayings.' I say: that which he has turned back from is nothing compared to his spitting the Ahlus-Sunnah, this is one thing. And in the hadeeth of Jaabir there occurs that Muhammad separates the people. The Prophet used to cause a split between the Muslim and the Kaafir. A man would be a Muslim and his wife a kaafir so he would follow the Muslims and she would follow the kaafirs. A man would be a kaafir and his wife a Muslim, and so the opposite. So this is a separation.

But this one coming from behind, 'Abdur-Rahmaan 'Abdul-Khaaliq, I fear that he has been deliberately entered into the da'wah, he splits up the da'wah of Ahlus-Sunnah. **So don't think that the matters that 'Abdur-Rahmaan 'Abdul-Khaaliq had retracted are everything that he is criticized for.** It is not everything, and it is not even a tenth, nor even a twentieth, nor even a fortieth. And the reason for this is that he didn't fill himself up with knowledge.

So the refutation of our brother Rabee' bin Haadee, I have read it, and what an excellent refutation, may Allaah reward him with good. He made clear what he is upon, and I say that if a fair minded person from the Kuwaitee youth were to read it, then he will free himself before Allaah from 'Abdur-Rahmaan 'Abdul-Khaaliq, and from Jami'iyyah Ihyaa' at-Turaath which supports 'Abdur-Rahmaan 'Abdul-Khaaliq.

Who is 'Abdur-Rahmaan 'Abdul-Khaaliq? He is nothing. It is the deenaar that has made him something, and causes them to bring their pictures in the newspaper, and to do there activities, it is the Kuwaitee Deenaar. It is not 'Abdur-Rahmaan 'Abdul-Khaaliq. Yes I ask you, O 'Abdur-Rahmaan 'Abdul-Khaaliq, where is it more fitting that you should be if you are in reality a rectifier? Where would you be most needed?

Is your land Egypt or Kuwait! Yes, your land is Egypt, our brother, where there is the shrine of al-Badawee, your land is Egypt where there is the shrine of al-Husayn, as they claim it to be, the grave of al-Husayn, they claim; and your land is Egypt where even the old women say, 'O my master Husayn, send help to us.' So if you truly desired da'wah, then you would have returned to your land and established a center there for da'wah, and taught the people within the limits of what you know, and you yourself should learn and take on the required knowledge, and Allaah's aid is sought. I hold that his speech is valueless and does not equal anything, this is one thing; and I also say that the magazine 'al-Furqaan' or the magazine of the beggars in Yemen, in which the foolish liar 'Ammar ibn Naashir writes, I also have no intention to refute it since our refutations are upon people of knowledge. Like 'Alee Ridaa who spoke in criticism of four ahaadeeth in the book 'al-'Ilal', so I rebutted him, al-hamdulillaah, in a small volume, this being from Allaah's favours. So we reply to the students of knowledge. But as for people of worthlessness, then no.

*'If I were to put a rock in the mouth of every dog which yelped,
then a few stones would be sold for a deenaar.
If every time a fly buzzed I tried to drive it away,
then the flies would be very important in my eyes.'*

It is just a magazine that comes out, or a book, for a single Kuwaiti deenaar which they pay, but it will die today or tomorrow or the day after tomorrow. The people used to love 'Abdur-Rahmaan 'Abdul-Khaaliq, and they used to benefit from his books. But now only the people interested in money remain, such as Muhammad al-Mahdee. What is important as I have said to you is that those who follow him from the Sudanese are called the people of self-interests.

The one who sells the da'wah for the Kuwaiti deenaar is ruined and in loss:

"And who is better in speech than he who [says, My Lord is Allaah, (believes in His Oneness), and then stands straight) acts upon His Order, and] invites (men) to Allaah and does righteous deeds, and says, 'I am one of the Muslims.'" Fussilat(41):33

And ruined and in loss are those who sell the da'wah for the building of the mosque, 'Build a mosque for us and we are, if Allaah wills, Salafees.' Yes, but from the 'Salafee' way of 'Abdur-Rahmaan 'Abdul-Khaaliq which permits democracy, and permits elections, and which permits demonstrations.

But we are Salafees, we do not want your mosques. And we do not want your deenaars, Allaah has granted us sufficiency from having any need of that. And we do not want aid from you. We must make clear your errors and show how you are contrary to the Book and the Sunnah, and Allaah's aid is sought. And I hold that such as that does not deserve a refutation. **And all praise is for Allaah, Shaykh Rabee' (hafidhahullaah) has done that which Allaah obligated upon him, and he is to be thanked for it.**

Questioner: Is he ['Abdur-Rahmaan 'Abdul-Khaaliq] an Innovator?

Yes, an innovator (Mubtadi') and let the one who is present inform the one who is absent. Since he calls to Hizbiyyah, and the Lord of Honour says in His Noble Book:

"And hold fast, all of you together, to the Rope of Allaah (this Quraan), and be not divided among yourselves." Aali-'Imraan 3:103

And if there are amongst the scholars those who say that one who clings blindly to one of the four madhabs, or one of the madhabs, is to be counted as an innovator, as as-San'aanee mentions in '*Irshadin-Nuqaad ilaa tayseerl-Ijtihad*,' [then] one who sticks blindly to these detested forms of Hizbiyyah, this is to be counted as innovation. Likewise also his fight against his brothers Ahlus-Sunnah, yes and how he attacks the people of Sunnah, and his affirmation of democracy, and maashaa'Allaah, with regard to working collectively, who denies collective work?! And says, 'As for me I shall work alone,' and Allaah says:

"Help you one another in al-Birr and at-Taqwa, but do not help one another in sin and transgression." Al-Maaidah(5):2 .

And the Prophet (sallallaahu alayhi wasallam) said, ((*the Believer to the Believer is like a building, each part of it supports the others.*)) So who denies collective work?! But within the bounds of the Book and the Sunnah. What is collective work (to them) ?

The Ameer orders us to shave our beards, so we shave them, and the Messenger (sallallaahu alayhi wasallam) said, ((*'Shorten the moustaches and leave the beards.'*))

The Ameer orders us to have our photographs taken, so we have our photographs taken. The Ameer says that someone cannot work for Islaam except by committing something of that which has been forbidden. And this is how it is, O our brothers. And I praise and thank Allaah for the good that He has brought about at the hands of the callers to the Sunnah, from the people of the Sunnah in Yemen. Go out to your brothers whom they support with their deenaars, you will find them: **"Dead, lifeless, and they know not when they will be raised up."** An-Nahl (16):21

And they don't know when they fall. They expect to fall, so go out to (look at) your brothers! As opposed to the da'wah of the people of the Sunnah, then it is as Allaah, the One free of all imperfections and the Most High, says in His Noble Book: "**See you not how Allaah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches(reach) the sky. Giving its fruits at all times, by the Leave of its Lord.**" Ibraaheem(14):24-25

So all praise and thanks are for Allaah, the da'wah of Ahlus-Sunnah is widespread throughout Yemen, and in other than Yemen. I give you the good news that tapes come from Britain, and questions from Britain, and from America, and from Germany, and from many lands asking about 'Abdur-Rahmaan 'Abdul-Khaaliq, and about 'Jam'iyyah Ihyaa' at-Turaath', and we warn them strongly against falling in with them, and I say seek Allaah's aid, and give da'wah within the limits of what you are able, and that is not a matter of money, since the Prophet (sallallaahu alayhi wasallam) and his companions persevered hunger, and lack of clothing, and illnesses. So patiently persevere and give da'wah within the limits of what you are able, and do not sell your da'wah to so and so, or so and so."

Source: a cassette recorded on the 22nd Shawwal 1416H, corresponding to Thursday 23rd March 1995. Translated by Aboo Talhah Daawood Burbank.

Shaikh Ubaid al Jaabiree:

Ash-Shaykh 'Ubayd was asked by one of the youth of Turaath:

"Secondly, he (the Turaathee youth) says: the issue of 'Abdur-Rahmaan bin 'Abdul-Khaaliq, so the man, we agree with you regarding the man's mistakes. But the brothers in the administration of the jam'iyyah did something beautiful and tremendous, and it is putting 'Abdur-Rahmaan bin 'Abdul-Khaaliq off to the side."

The Shaykh said:

"And this is not correct except in front of you . **Rather he is in charge of the Sharee'ah committee, and I have documentation for that.**

But sometimes they, all of the modern day jamaa'at ad-da'wiyyah – and all of them are deviant - they have manuevering, tactics in working. They manifest things and they conceal their opposite. **So 'Abdur-Rahmaan 'Abdul-Khaaliq al-Qutbee – he is a flaming Qutbee, and I have documentation to prove it- he is one of the two doors of Ihyaa' at-Turaath. So Ihyaa' at-Turaath has two doors; one of them is 'Abdullaah as-Sabt, and the other is 'Abdur-Rahmaan 'Abdul-Khaaliq. So whoever goes out from the way of as-Sabt, enters from the way of Ibn 'Abdul-Khaaliq. And whoever goes out from the way of Ibn 'Abdul-Khaaliq, he enters from the way of as-Sabt, maneuvers...."**

Source: This was from a private sitting the Shaykh **إبراهيم بن عبد الوهاب** gave to some of the youth of Turaath who came to the dawrah in Hafr a few years back. You can listen to the entire sitting [here](#)

Shaykh Ahmad as-Subay'ee إِيُّؤَٓ ٴٴٴٴ said in *An-Naseehatu ilaa ikhwaaninaa feet-Turaath*, one of his tapes in which he refutes and clarifies the reality of at-Turaath:

"And in reality, **the one who claims that 'Abdur-Rahmaan 'Abdul-Khaaliq is something and Jam'iyyah Ihyaa' at-Turaath is something else, he in reality, he lives on a different planet, and deceives himself.**

And his deceiving himself, then this, as I said (before), everyone cries over his Laylaa and does whatever he wants with himself, but that you numb your Salafee brothers and to hide the reality from them with the likes of this da'wah, for verily this is from that which must be refuted, and from that which must be shown clearly to all of the people, **that this is a lie and a fabrication, and that it is not correct.**

So the one who claims that 'Abdur-Rahmaan 'Abdul-Khaaliq is something and Jam'iyyah Ihyaa' at-Turaath al-Islaamee is something else, then this one is like the one who says that Ikhwaanul-Muslimeen have no connection with Hasan al-Banaa'....."

Some of the sayings of the Salafee Scholars in dispraise of 'Abdur-Rahmaan 'Abdul-Khaaliq

The noble Shaykh, Imaam and Faqeeh, Muhammad bin Saalih al-'Uthaymeen ٴٴٴٴ ٴٴٴٴ

The noble Shaykh Muhammad bin Saalih al-'Uthaymeen ٴٴٴٴ ٴٴٴٴ said, after having some of the speech of 'Abdur-Rahmaan 'Abdul-Khaaliq (in which he reviles the students of Shaykh Muhammad bin 'Abdul-Wahhaab and the 'Ulamaa') read out to him:

"A liar from (one) side, misguidance from (another) side..."

Source: the tape *Hukmul-'Ulamaa' 'alaa 'Abdir-Rahmaan 'Abdil-Khaaliq*

The Shaykh also refuted 'Abdur-Rahmaan bin 'Abdul-Khaaliq for dividing Tawheed into four categories:

"that is because whoever claims that there is a 4th category of Tawheed, under what is called '*Tawheed al-Haakimiyyah*', is to be counted as an innovator (mubtadi'). So this taqseem is innovated, **originating from an ignoramus. He doesn't understand anything from the affair of 'Aqeedah and Deen..."**

Source: see *Manhajul-Imaam Ibn 'Uthaymeen fee naqdir-rijaali wad-du'aat*.

The noble Shaykh, the Muhaddith of this era, Muhammad Naasiruddeen bin Nooh al-Albaanee ٴٴٴٴ ٴٴٴٴ

Shaykh al-Albaanee ٴٴٴٴ ٴٴٴٴ said:

"And the days he was (in the Islaamic University) he was an ikhwaanee, and if it is correct to say, he became salafee there in the University, and he was from the best of the shabaab, **and he became a hizbee and a gatherer** [gathering and uniting the people in his hizb].... And this partisanship and unifying [the people in one

group] **is not from the Salafee manhaj...."**

Source: cassette recording. Refer back to *Hukmul-'Ulamaa' 'alaa 'Abdir-Rahmaan 'Abdil-Khaaliq*

The noble Shaykh, the Muhaddith of the Lands of Yemen, Aboo 'Abdir-Rahmaan Muqbil bin Haadee al-Waadi'ee ﺋﯩﺌﺎﺀ ﻗﺎﺁﺁ

Shaykh Muqbil ﺋﯩﺌﺎﺀ ﻗﺎﺁﺁ said:

"...so we have said that 'Abdur-Rahmaan 'Abdul-Khaaliq is **'salafty'** the 'seen', the 'laam' and the 'faa' [are] from Salafiyyah, and the 'taa' and 'yaa' [are] from 'Deemooqaraatiyyah,'(i.e., Democracy)! So the like of this one, my brothers, the like of 'Abdur-Rahmaan 'Abdul-Khaaliq, in the condition he is now upon, **he is to be mentioned with criticism only** (jarh)...."

"Then my advice for 'Abdur-Rahmaan 'Abdul-Khaaliq is that he should go and learn, and take a book and sit in the gathering of Shaykh Ibn 'Uthaymeen, that Shaykh about whom they say that he does not know anything of the state of affairs; or Shaykh Ibn Baaz, that Shaykh about whom they say that he doesn't know anything about the state of affairs."

Shaykh Muqbil was asked: "Is he ['Abdur-Rahmaan 'Abdul-Khaaliq] an Innovator?"
He replied:

"Yes, an innovator (Muftadi')..."

The noble Shaykh, al-Waalid, 'Ubayd bin 'Abdillaah al-Jaabiree ﺋﯩﺌﺎﺀ ﻗﺎﺁﺁ

Shaykh 'Ubayd said:

"So 'Abdur-Rahmaan 'Abdul-Khaaliq al-Qutbee – he is a flaming Qutbee, and I have documentation to prove it!"

ash-Shaykh, al-Waalid, 'Ubayd bin 'Abdillaah al-Jaabiree ﺋﯩﺌﺎﺀ ﻗﺎﺁﺁ was asked during his visit to Riyaadh (11th of Sha'ban, 1427H) about the Jam'iyyah Ihyaa' at-Turaath, to which the Shaykh said:

"Jam'iyyah Ihyaa' at-Turaath, the proof with us has been established upon it, that it is a jamaa'ah that is deviant, astray, leading others astray, from the testimony of trustworthy narrators from the People of Kuwait, from them, our brother, ash-Shaykh Falaah bin Ismaa'eel Mindikaar, and our brother, ash-Shaykh Muhammad bin 'Uthmaan al-'Anjaree...."

[Shaykh Ubayd al-Jaabiree \(hafidhahullaah\)](#) said:

Jam'iyah Ihyá Turýth is deviated. People are tricked by them: They print some books by the Salaf, and at the same time they print books by the deviant, an example of this is the book of Sayyid Qutb... Thus this is a group who plays a game with two faces and has different shapes. This is a strategy they use to gather people."

(Questions and answers regarding Manhaj Dhýl-Qaýdah 1417H)

Is the difference between Ahlul-Haqq and Jam'iyyah Ihyaa'at-Turaath and Jam'iyyatul-Islaah (Ikhwaanul-Muslimeen) a difference based upon 'aqeedah?

www.salafi.ws/File_1/s.flahmondekar-altorath+aleslah.wma

(the following is the translation of the above audio by a student taken from:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=5220&srow=21&erow=40>)

ash-Shaykh Muhammad bin 'Uthmaan al-'Anjaree asks:

If someone says that the *khilaaf* (*khilaaf* of Ahlul-Haqq) with Jam'iyyah Ihyaa' at-Turaath al-Islaamee or Jam'iyyatul-Islaah [Ikhwaanul-Muslimeen in Kuwait] is a *khilaaf* that is '*aqadee* ('Aqeedah-based), is this statement correct or not?

Ash-Shaykh Falaah bin Ismaa'eel Mindikaar answered:

If you know what they have of mukhaalifaat in '*Aqeedah*, yes. This is the *asl*. Meaning, the *asl* in splitting and separating (from) the people is the affairs of '*I'tiqaad*. And this issue, *ya'nee*, it has been made obligatory upon us by all of the *nusoos* (texts) of *al-Walaa' wal-Baraa'*, without doubt, or else why do we separate and split from them?

If the *khilaaf* between you and them is not in an issue from the issues of '*I'tiqaad* so then how do you separate from them? And how do you boycott them? And how do you warn against them?

So either you know these affairs of '*Aqeedah* that you differ with them in them, or you know their *mukhaalifaat* that are '*Aqeedah*-based, otherwise you're finished. So if there is no *khilaaf* '*aqadee* (no *khilaaf* in the affairs of '*Aqeedah*) between you and them, then go. Enter along with them, and sit with them, and mix with them, and help and support them, and enter with them in their *da'wah*!

However, I say, the *asl* regarding those who split and separate, and warn - meaning, from these groups and parties - without doubt - then, *ya'nee*, their issues in the affairs based in '*Aqeedah* are innumerable.

And everyday, *ya'nee*, many proofs come to us of *ikhtilaafaat* or *mufaaraqaat* between us and them in the affairs of '*I'tiqaad*. And the most recent of them is a paper published today. It was published today ý where is it, O *shaykh* Faaris?

Maa shaa' Allaah, this is with shaykh Faaris, this da'wah to al-Wasatiyyah (following a moderate, middle path).

And the term *al-Wasatiyyah*, without doubt, is an *asl* (principle) from the *Usool* of *I'tiqaad*. So they participate with the Raafidhah, *yaa shaykh!* And with them (the Raafidhah) is one who is called Aayatollah what? Aayatollah at-Taskheeree, *yaa shaykh*. Meaning, they join and participate with ahlul-bid'a and participate with this nation, with all of its *bid'a* and its misguidance, and (claim) they are moderation (*al-wasatiyyah*), and they are the ones who understand *al-wasatiyyah*.

And it doesn't mean they invite anyone from Ahlus-Sunnah or from the Salafees in the likes of these meetings. So their cooperation and participation with ahlul-bid'a and their cooperation and participation with the Raafidhah and other than the Raafidhah, like what our *Shaykh* mentioned a little while ago, there is no doubt that the *ikhtilaaf* between us and them is in a tremendous principle, and it is *al-Walaa' wal-Baraa'* and *at-Tahazzub* **ý I say - *at-Ta'assub* towards other than the Prophet Muhammad (صلى الله عليه و سلم) and what Muhammad was upon and what the Companions were upon from the affairs that bring about their benefit and other than them.**

And the noble *Shaykh Ahmad bin 'Umar Baazmool* wrote in response to this:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

May reward with goodness *Ash-Shaykh, al-'Allaamah Falaah Mindikaar*, and *Ash-Shaykh*, the noble advisor Muhammad bin 'Uthmaan al-'Anjaree for these sound, well-expressed words, exposing the people of misguidance, clarifying the obligation upon every Muslim, opposing ahlul-bid'a and whoever aids them or praises them or defends them.

And there is no doubt that this *jam'iyyah* (*Jam'iyyah Ihyaa' at-Turaath*) has caused much corruption in the earth, and put to trial some of the Salafees, and drawing them to their ranks. So you see him standing up to defend them, *ولا حول ولا قوة إلا بالله*, so to Allaah is the complaint.

But by the *fadh*l of Allaah the Most High and from His blessings is that the *Haqq* and its people - they are the majority and they are more powerful over their small numbers - so we do not cease to be those who adhere tightly to the *Haqq*, so we are a *jamaa'ah* upon our small numbers just as the noble Companion 'Abdullaah bin Mas'ood (رضى الله عنه) said: "The *Jamaa'ah* is *Ahlul-Haqq*, even if you are by yourself."

So may reward our brother Haanee with the best of rewards for this beautiful benefit, and may peace and blessings be upon our Prophet Muhammad and upon his family and his Companions.

Your dear brother,

Ahmad Baazmool

Posted on Sahab by *Shaykh Ahmad* on 9 December, 2008

Q. What do you know about *Jam'iyyah Ihyaa' at-Turaath* that is in Kuwait, as it has opened a branch in 'Iraq and split and divided the Salafee youth, and opened lessons and pays a stipend to everyone who attends these lessons? And those who are giving the lessons are not from those who are qualified to

teach. Please direct us and you are rewarded.

ash-Shaykh Ahmad an-Najmee answered:

A. Jam'iyah Ihyaa' at-Turaath has some observations and remarks (to be made) regarding it. So we do not advise you, if you are Salafees, with enrolling with it (the Jam'iyah) out of fearing for you deception in regards to what it is upon. And I advise you to be patient until Allaah facilitates for you someone who will teach you, upon the Salafee manhaj and the correct legislated path of the Sharee'ah, and he takes the Book of Allaah and the Sunnah of the Messenger of Allaah (صلى الله عليه وسلم) upon the fahm (understanding) of the Salafus-Saalih and the people of the true, correct 'Aqeedah...."

Source: Al-Fataawaa Al-Jaliyyah [2/320]

Arabic statements of the scholars on Abdur Rahman Abdul Khaaliq and the Jam'iyah Ihyaa Turaath:

Shaikh Muhammad ibn Haadee al Madkhalee (brief written and audio)

<http://ar.miraath.net/fatwah/4629>

From:

<http://www.sahab.net/forums/index.php?showtopic=117024>

Shaikh Muqbil:

(سئل رحمه الله كما في تحفة المجيب 195 رقم 1

سؤال من الإخوة المسلمين في بريطانيا حول جمعية إحياء التراث الكويتية، ويشكون بأنها فرقت جمعهم وشتت شملهم؟

A question from the Muslim brothers in Britain about Jam'iyah Ihyaa Turaath of Kuwait. They complain that it has divided and fractured their unity

فأجاب رحمه الله تعالى بقوله : إن هذه الجمعية أول من أنكر عليها هم أهل السنة من فضل الله؛ لأنه يقودها عبد الرحمن عبد الخالق

..... وقد عمَّ الفساد و طم في الكويت، وعبد الرحمن عبد الخالق مشغول بمطاردة السلفيين وبتفرقة كلمتهم

وأنا أعتبر هذه أكبر جريمة له، فقد فرق كلمة أهل السنة باليمن جمعية إحياء التراث فرقت أهل السنة في السعودية، وفي السودان.... وفرق أهل السنة بمصر و فرق أهل السنة بإندونيسيا فلا بارك الله في عبد الرحمن عبد الخالق

Shaikh Muqbil answered:

“Indeed this Jam'iyah (organization), the first of those to criticize it and rebuke it were Ahlus Sunnah – from the bounty (fadl) of Allah. Because it is headed by Abdur Rahman Abdul Khaaliq. And the corruption has indeed spread and inundated Kuwait. And Abdur Rahman Abdul Khaaliq is busy chasing away the Salafis and dividing their word. And I consider this the worst crime of his. For indeed he divided the word of the Ahlus Sunnah in Yemen...Jam'iyah Ihyaa Turaath caused division to Ahlus Sunnah in Saudi and in Sudan, and caused division to Ahlus Sunnah in Egypt, and caused division to Ahlus Sunnah in Indonesia. So (I ask that) Allah does not bless Abdur Rahman Abdul Khaaliq...”¹

Shaikh Ahmad an Najmee:

سئل رحمه الله تعالى كما في الفتاوى الجليلة (2/320): ماذا تعرفون عن جمعية إحياء التراث التي في الكويت حيث إنها فتحت لها فرعاً في العراق و فرقت الشباب السلفي وفتحت دروس وتصرف رواتب لكل من يحضر هذه الدروس وهؤلاء الذين يلقون الدروس ليسوا أهلاً للتدريس، أرشدونا مأجورين؟

فأجاب رحمه الله تعالى بقوله: - جمعية إحياء التراث عليها ملاحظات فلا ننصحكم إن كنتم سلفيين بالالتحاق بها خوفاً عليكم بالانخداع بما هي عليه.

(part of the translation can be found above in the compilation of quotes from salafitalk)

Shaikh Rabee warns from the plots of the political groups and specifically Jamiyyah

1 Translated by Umm Muhammad Zawjatu Abdul Malik

Ihya' Turaath and says that cooperating with Jamiyyah Ihyaa Turaath is cooperating against the Salafi manhaj:

أحذر إخواني السلفيين من مكاييد الجمعيات السياسية التي تلبس لباس السلفية، ولها اتجاهات ومناهج مضادة للسلفية و منهجها ، تتصيد هذه الجمعيات أهل المطامع الدنيوية بالدعم المالي والمعنوي تحت ستار دعم السلفية، فلا يشعر العقلاء النبهاء إلا وقد تحول أولئك المدعومون إلى معاول تهدم الدعوة السلفية ومناسبة أهلها العداء والخصومات الشديدة الظالمة والسعي في إسقاط علماء وإعلام هذه الدعوة . كما فعلت وتفعل (جمعية إحياء التراث السياسية الكويتية) وفروعها في الإمارات والبحرين، حيث ضربوا الدعوة السلفية في اليمن، ومصر، والسودان، والهند، وباكستان، وبنجلادش، فلا يقبل دعمها طامعون إلا رأيت الانشقاقات والصراعات والفتن بين عملائها والسلفيين الثابتين على الحق الذين أدركوا مكاييد هذه الجمعيات وخططها السياسية الماكرة ولمسوا بأيديهم ، ورأوا بإبصارهم وبصائرهم النهايات المؤلمة المخزية لمن يمدون أيديهم الخائنة الدليلة إلى هذه الجمعيات وأموالها ، التي تجمع باسم الفقراء والمساكين والمنكوبين، ثم تكسّر هذه الأموال إلى أولئك الخونة الذين باعوا دينهم فأصبحوا لعباً وأبواقاً لهذه الجمعيات، وإن شئت فسمهم جنوداً مجندين لحرب السلفية وأهلها في كل البلدان

وقال حفظه الله تعالى : إحياء التراث عليها مآخذ شديدة في الخارج أكثر من الداخل وأرى أن التعاون معها تعاون ضد المنهج -2- السلفي

Shaikh Ubaid al Jaabiree:

أولاً: هذه الجمعية نحن أبنينا فيها وأعدنا وبيننا بما ثبت عندنا من الأدلة على انحرافها وضلالها وأنها ليست على السنة، و الذي أدين الله به فيها أنها تخدم الدنيا بالدين تخدم السياسة بما تظهره من دعوة، دعوة خليط فيدعون من يدعون من أهل الأهواء ... ولكن هكذا الجماعات الدعوية الحديثة التي تخلط السياسة بالدين أو البدعة بالسنة هذه حالهم تليساً على الناس واستجلاباً لمن يكثر سوادهم

Shaikh Muhammad bin Haadee al Madkhalee asks if Jamiyyah Ihyaa Turaath is on the Salafee manhaj and replies: "It is not upon the Salafee manhaj!"

سئل حفظه الله: هل جمعية إحياء التراث قائمة على المنهج السلفي؟

لا - والله - ما هي على المنهج السلفي ! والله: على المنهج الإخواني قائمة وأصحابها متلونون والذي نعرفه منهم لا يجوز لنا أن ندعه لحال من زكاهم ممن تجملوا له وهو لا يعرفهم؛ فإن الله سبحانه وتعالى لم يكلفنا إلا بما علمنا وهذه الجمعية حزبية والبيعة عندهم ويسموننا العهد أو يسمونها طاعة المستول فانظروا إليهم في مواقفهم وأينما شرقوا أو غربوا في العالم الإسلامي وغير الإسلامي لا تجدهم إلا يفرقون الدعوات السلفية ما يجمعون وإنما يأتون إلى التجمعات السلفية فيفرقونها وذلك بسبب المال الذي معهم ... عبد الرحمن

" عبد الخالق ليس بخائفٍ علينا ولا بخائفٍ عليكم جميعاً وهو شيخهم إلى هذه الساعة وإن حاولوا الاتصال منه فنسأل الله العافية والسلامة

There is more at the link – <http://www.sahab.net/forums/index.php?showtopic=117024>

And much has been translated from the scholars about them as well as pointing out many of their issues by some of the students on salafitalk:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=5220>