



A Refutation of Some of the Statements of Jamal ud-Din Zarabozo

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INTRODUCTION

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed:

Amongst the greatest of tribulations to afflict the Ummah is the emergence of the ignorant ones, who assume for themselves the position of the scholars – whilst being ignorant of the finer details of the deen of Allaah, and of its principles and of the principles of the sciences of the religion. As the saying goes, in the land of the blind, the one-eyed man is king, then likewise, in the lands of the West, in the lands of ignorance and confusion, the one with a bit of knowledge and fanciful talk and some use of technical terms becomes a greater scholar and muhaddith and faqeeh than the established mountains of knowledge of Ahl us-Sunnah – and on account of this is given the position and status of a “muhacqiq” (verifier, corroborator) of the very knowledge of these Imaams of Ahl us-Sunnah - the knowledge that they have acquired over decades and decades of striving and patient perseverance.

And this is the state and condition of the one called Jamal ud-Deen Zarabozo. One of the characteristic features of Ahl ul-Ahwaa in every age and era is that they accuse the Imaams of the Sunnah as not having any “fiqh”. And the likes of this slander has emerged numerous times and on numerous occasions in history, sometimes against the likes of Muhammad bin Seereen and Imaam ash-Shaafi’ee and Hasan al-Basree’, when they were accused of limiting their knowledge to the knowledge of women’s menses. Likewise, when Imaam Ahmad was accused of not being a faqeeh, but “only a muhaddith” and so on throughout the ages, when every Imaam of Guidance, who called to the Prophetic Methodology of reform and to adherence to the Sunnah and to Tawheed and Tazkiyah and purification of the Sunnah – then their call and their da’wah was considered to be strange and ignorance, and in opposition to the Sunnah itself.

And this is actually **“the vulture culture”** of all the people of desires, in all the times in ages. They prey upon the flesh of the scholars of Ahl us-Sunnah, lurking, either in the

murky waters or the dark skies, “**hunting for mistakes**”, and “**destroying the correct cultivation**” that the Imaams of the Sunnah have departed to the Ummah and its youth.¹

And this legacy has continued in our times when the likes of Imaam Ibn Baaz, Imaam al-Albaani, Imaam Ibn Uthaimen are accused of not having fiqh of the current affairs and of not expounding the correct methodology of reform for the Ummah and other such affairs – by a group of newly-arisen fresh newcomers.

As for Zarabozo, then some of his writings, which shall be presented below, are a by-product of the type of nurturing that the Qutubi ideal of the likes of Safar al-Hawali and Salman al-Awdah aspire towards – for they are the ones who in recent times – under the influence of the Acting Minister and brother of Sayyid Qutb, Mohammad Qutb – tore the youth from the scholars of this Ummah, and made the youth have an evil opinion of them, and made the youth believe that the scholars of the Ummah are living in the medieval times, with no knowledge of today’s affairs, and that the advice and direction given by these scholars to the Muslims in the various parts of the earth, in the face of the problems these Muslims face, is erroneous and upon other than the Sunnah and upon other than the way of the Salaf, and is defeatist and “very naïve” and a misrepresentation of the truth, or rather a misquotation of it.

And in this particular manner did these Activists bring down the honour of the scholars and raise their own squalor and degradation. And as for Zarabozo then he has a unique style, for he, in the guise of “evaluating” the fiqh viewpoints, and also manhaj viewpoints, of the major scholars, makes some derogatory remarks, evil insinuations, and words of belittlement towards the major scholars – coming across as if he has more knowledge than them – in the generality of the affairs of knowledge - and is a verifier and corroborator of them.

Ibn Rajab said in ‘al-Farq Bain an-Naseehah wat-Ta’yeer’ (33), “And the People of Innovations and Misguidance, and whoever attempts to resemble the Ulamaa, yet is not from them – [e.g. such as Jamal Zarabozo] – then it is obligatory to explain the ignorance of these ones, and to openly proclaim their faults and errors, warning and cautioning from following them.”

In what follows below is an illustration of this from some of the writings and statements of Zarabozo, taken from his books and cassettes. The reader will come to realise that Zarabozo is Jaahil of tafseer, and Jaahil of the science of hadeeth, delving into matters and subjects which are not in need of his likes, and that Zarabozo speaks ill of the scholars and uses unbecoming words and terms that are improper and out of place. And this is only from no less than a handful of his statements. The only reason why the likes of Zarabozo are able to get away with these things is because of the widespread ignorance of the correct and true manhaj that exists in the lands of the Kuffaar in general and because the absence

¹ And unfortunately, when Ahl us-Sunnah come to frighten away these vultures, in order to preserve the “harvest” of the scholars, protecting the Ummah from these vultures and their danger, Ahl us-Sunnah themselves are accused of being vultures!

of any solid and constant, regular link and communication between the Muslims in the West and the established, upright senior scholars in the lands of the Muslims.

The Text

All praise is due to Allaah, the Lord of all the Worlds and prayers and peace be upon His Servant that He chose (for Prophethood).

This refutation is a reply to Jamal Deen Zarabozo's statements against the scholars of Ahlu Sunnah wal Jamaa'ah and his attack on the methodology of the pious predecessors. He has become bold enough to refute one of the scholars of Ahlu Sunnah wa Jama'aah, al Muhadith al 'Allaamah Abu Abdulrahman Muhammad Nasr Deen al Albaani using his own opinions. Zarabozo's statements and comments are taken from his lectures, books and parts of lectures from the internet that have been transcribed. I thank Abu Ishaq Mohammad ibn Nadeem Ahsan-Shah for his help in translating some of the scholar's sayings and his editing of this refutation and also Abu Iyaad Amjad Rafiq for further editing. I would also like to thank those brothers and sisters who helped me in the compilation of this work.

We seek refuge from people who do not have respect for the scholars of Ahlu Hadeeth, the Scholars of Ahlu Sunnah wal Jamaa'ah. We seek refuge from people who return to their own opinions when they refute the elder scholars of this age.

Narrated Khateeb al Baghdaadi in 'Sharaf Ashaab al Hadeeth' [no.153] from a trustworthy Imam Qutayba ibn Sa'eed:

"If you see a man loving Ahlu-Hadeeth like Yahya ibn Sa'eed al Qattan and Abdulrahman ibn Mahdee, and Ahmed ibn Hanbal, and Ishaq ibn Rahawiyyah – (and he mentioned other people) – then know that he is upon the Sunnah, and whoever differs from this then know that he is an innovator."

Alhamdo lillaah Shaikh Nasr Deen al Albaani rahimahullaah has defended himself during his lifetime, and his books, tapes and students continue to defend him even after he has passed away. Allaah has placed him in high esteem while his enemies have died and are hardly remembered.

Scholars And The Knowledge They Carry

Allaah the Most High said, **"This is my way, I call to it to Allah, upon knowledge, me and whomsoever follows me. May Allaah be glorified and I am not of the Polytheists (mushrikeen)."** ²³

² Soorah Yoosuf: 108

³ Shaikh Salih Fawzan says 'The saying of Allaah in this verse ' to Allaah' clarifies the sincerity. Muhammad Abdulwahab rahimahu llaah says regarding this verse: 'I call to Allaah' shows sincerity because many people call to themselves." Shaikh Saleh Fawzan continues: "The person should not call to a group or party or person nor to a madhab other than Islam. Not to any group except the group of Muslims, Ahlu Sunnah wal Jamma'a. This is why if some harm befalls him or deficiency then he gets hurt because this to him is an attack on himself and his personality. As for the one who calls to Allaah then he is not concerned with the praise of the people or that they did not praise him because he seeks the Face of Allaah. If some harm befalls him then he is upon the path of Allaah." [p.19,20 'Sifaat Daa'ya Naajih' - 'The Attributes of the Successful Caller' 1418h]

Shaikh Saleem al Hilaalee said:

“Allaah shows that the followers of the Messenger (sallallaahu alaihi wasallam) are the people of understanding and knowledge (baseerah). The callers to the methodology of the Messenger are the people of Baseerah. Baseerah is the understanding of the knowledge and the understanding of the Religion. These are the scholars.

Allaah the Exalted:

“Allaah will raise amongst those who believe, and those who have been given knowledge, many levels. Allaah has knowledge with whatever you do.”⁴

This means that Allaah will raise up the people of eeman and the people of knowledge. There is no faith (eemaan) except with knowledge and no knowledge except with eemaan. It is because the benefit of knowledge is that you believe in Allaah and faith without knowledge in Allaah and His Messenger is unacceptable.

Allaah, the Exalted, has made the scholars witnesses upon His creation:

“Allaah has witnessed that there is none to be worshipped except Him, and the angels and the possessors of knowledge.”⁵

If they are witnesses to Allaah’s oneness, then they are witnesses to Allaah’s creation. So Allaah will accept their witness since they speak with truth and they know.”⁶

Allaah said: **“Say: Are they equal, those who know and those that do not know.”**⁷ And He said: **“They are not equal: the people of hellfire and the people of heaven.”**⁸ And He also said, **“The scholars amongst Allaah’s servants are those who fear Allaah.”**⁹ And He also said, **“Obey Allaah and His Messenger and those in authority over you.”**¹⁰

“Those in authority over you” are the leaders and scholars. Ibn Katheer said in his Tafseer “They are the leaders and scholars.”

⁴ Soorah al-Mujaadilah: 11

⁵ Soorah al-Imraan: 18

⁶ Cassette: “Fundamentals of the Pious Predecessors”

⁷ Soorah Zumar: 9

⁸ Soorah Hashr: 20

⁹ Soorah Fatir: 28

¹⁰ Soorah Nisaa: 59

There is a narration from Bukhaaree that the Prophet (sallallaahu alaihi wasallam) said “Whomsoever Allaah wishes to show goodness to He gives him the understanding of the deen.” On the authority of Abu Darda that the Messenger (sallallaahu alaihi wasallam) said: “The superiority of the scholar over the worshipper is like the superiority of the moon over the stars on the night of Badr. The scholars are the inheritors of the Anbiyaa (Prophets). The prophets do not leave behind Dinars nor Dirhams, They leave behind knowledge, Whoever acquires it, then he has acquired great benefit”.¹¹

The Messenger of Allaah (sallallaahu alaihi wasallam) said: “The scholars are the inheritors of the Prophets. Indeed the Prophets do not leave behind denars nor dirhams, but they leave behind knowledge so whoever attains it has attained a great treasure.”¹²

From these blessed sayings of the pious predecessors we can see the status in which Allaah has raised the scholars so we must give them their rights.

Abu Hurayra reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said “Allaah said: Whoever injures a friend of mine then I am at war with him.”¹³

My dear brothers and sisters we all know that he who takes Riba (a form of usury) is at war with Allaah and his Messenger (sallallaahu alaihi wasallam) if he does not stop and repent upon this calamity. Are we aware that whoever harms the awliyaa (friends) of Allaah then he has become at war with Allaah as stated in the preceding hadeeth. Can we meet this punishment when we continue to speak ill of the scholars.

Regarding the superiority of knowledge Shaikh al Islam Ibn al-Qayyim brings a chapter heading “A smart dog is better than an ignorant person.” He says:

‘Allaah has made it lawful for a smart dog to hunt for you¹⁴, this is from the honour of knowledge for it is not allowed to eat except if hunted by a smart dog. As for the dumb dog then it is forbidden for you to eat what is hunted by them.’¹⁵

When The Scholars Die Who Will Replace Them?

‘Abdullaah ibn ‘amr ibnul-‘aas said that the Prophet (sallallaahu alaihi wasallam) said: “Allaah does not snatch away the knowledge from the servants but he takes it by taking away the scholars. until there is no scholar left and the people take the ignorant ones as

¹¹ Related by Abu Dawood, Tirmidhee, Daarimee and it is a hadeeth hasan

¹² Related by at-Tirmidthee (no. 3682) and by Abu Dawood (no. 3641). It was authenticated by al-Haafidh Ibn Hajar in ‘Fathul-Baaree’ (1/159-160).

¹³ Saheeh Bukhaaree.

¹⁴ Saheeh al-Bukhaaree [175], Muslim [1929] upon Adiyiyy ibn Haatim.

¹⁵ ‘Ilm Fadhlulu Wa Sharfuh.’ Of Shaikh al Islam Ibn Qayyim al-Jawzeeya brought together by Shaikh Ali Hasan AbdulHameed al Halabee. p.39

their leaders and they are asked and they give fataawa (islaamic verdicts) without knowledge so they go astray and they lead others astray.”¹⁶

Ibn Mas’ud said,

‘No generation comes except that is worse than the former one. I do not mean a leader better than another leader, nor a year better than another year but your scholars and people of understanding will go and you will not find others to replace them. And a people will come and they will give rulings according to their own opinions.’¹⁷

The Small Newcomers (Asaaghir) Who Speak Without Knowledge

Aboo Umayyah al-Jumahee said that the Messenger of Allaah (sallallaahu alaihi wasallam) said: “From the sign of the hour is that people will seek knowledge from the small ones (asaaghir).”¹⁸

Ibnul-Mubaarak said: “They are the people of desires (ahwaa) and innovation.”¹⁹

Shaikh Saleem al Hilaalee said:

“It has passed by these poor souls that the scholars flesh is poison and that Allaah’s sunnah is well known. Whoever dishonours them with bad words then Allaah makes that person’s heart die with a hard heart as Ibn Asakir mentioned in his amazing book ‘Tabyeen Kadhib al-Muftaree.’ So this is the way of Allaah, He will give these people a horrible death and make their hearts hardened for they have separated from the people of knowledge, those who are the witnesses to the oneness of Allaah. So be warned my brothers in faith.”²⁰

Ma’mar ibn Rushed said: I said to Hammad ibn Abi sulayman, “You were a leader, and an Imam for your companions then you opposed them and became a follower?!” He said, “That I be a follower in truth is dearer to me than I be a leader in baatil (futility - falsehood).”²¹

The Elder Scholars Or The Newcomers

¹⁶ Saheeh al-Bukhaaree (no. 7308) and Muslim (no. 2673).

¹⁷ ‘Duroos al Manhaj’, Shaikh Abdullah ibn Salih al ‘Ubaylaan (9th lesson, p.2)

¹⁸ ‘Sharh Usoolul-I’tiqaad’ (no. 102) of Imaam al-Laalika’ee.

¹⁹ Related by Ibnul-Mubaarak in ‘az-Zuhd’ (no. 61) and by al-Khateeb al-Baghdaadee in ‘al-Jaami’ li-Ahkaam’ (1/137).

²⁰ Cassette: Fundamentals of the Pious Predecessors

²¹ Imam Dhahabi in his ‘Seer ‘Alam al Nubalaa’ [5/233]

Allaah the Exalted says: **“The first to embrace Islam from the Emigrants (Muhaajiroon) and the Helpers (Ansaar) and those that follow them upon righteousness, Allaah is pleased with them and they are pleased with Him.”**²²

Shaikh Saleem al Hilaalee said:

“This verse shows that the Salaf are the Companions of the Messenger (sallallaahu alaihi wasallam). The first to embrace Islaam (Saabiqoon) does not refer to a group amongst the companions. It refers to all of them. So the Salaf are the companions and those that followed them upon righteousness as the verse mentions.”²³

Abee Sa’eed al-Khudree (radiyallaahu ‘anhu) said: “The Prophet (sallallaahu alaihi wasallam) said ‘Do not revile my Companions, for I swear by the one who holds my soul that if you were to give charity as much as mount ‘Uhud in gold, you would not attain even a mudd (handful of a man) of one of them or even half of it.’”²⁴

Shaikh Saleem al Hilaalee said:

“The background to this hadeeth shows the reason behind it. The Prophet (sallallaahu alaihi wasallam) said it regarding a disagreement between Khaalid Ibn ul-Waleed and ‘Abdur-Rahmaan Ibn ‘Awf. Khaalid Ibn ul-Waleed who came into Islaam later, a short time after the Conquest of Makkah, said to ‘Abdulrahman Ibn ‘Awf: ‘It is not but a few days that you have proceeded us by!’

He made similarities between himself and Abdur-Rahmaan Ibn ‘Awf. So Abdur-Rahmaan Ibn ‘Awf brought this news to the Messenger (sallallaahu alaihi wasallam) so he said this hadeeth. Look at the understanding of the companions and the understanding of the Messenger of Allaah (sallallaahu alaihi wasallam). What did Khaalid ibnul-Waleed do? He made himself similar to ‘Abdur-Rahmaan Ibn ‘Awf. So the Prophet (sallallaahu alaihi wasallam) considered it reviling an elder companion yet they are both companions.

So, if later Companions were not allowed to put themselves in front of the earliest amongst themselves then no doubt the later generations should obviously not put themselves in front of them.”²⁵

Yahya ibn Ya’mar al Basaree and Humaid ibn Abdulrahman al Humeiri al Basaree went to the scholar of their time Abdullah ibn Umar radhiyallaahu ‘anhuma when the Qadariyyah

²² Sooratut-Tawbah 9:100

²³ Cassette: Fundamentals of the Pious Predecessors

²⁴ Saheeh: Related by al-Bukhaaree (no. 3362) and Muslim (no. 2541).

²⁵ Translator’s note: How about those that put the speakers in front of the elder scholars. And they put ‘Shaikh’ in front of the speaker’s names to fool the youths as they have done in the JIMAS conferences. These speakers like Zarabozo speak ill of the elder scholars and they put themselves at their level.

appeared. The Qadariyyah opposed the fundamental belief and denied that Allaah knows what is going to happen before it happens. This narration is the first hadeeth in Saheeh Muslim. Yahya ibn Ma'mar said, "The first to speak about the Qadr in Basra Ma'bad al Juhanee, so I went with Humaid ibn Abdulrahman al Humeiri either to do Hajj or Umrah and we said 'if we meet anyone from the companions of the messenger sallallaahu 'alaihi wa sallam then we will ask them..."

Also Abu Ishaq al Farazee, a scholar of hadeeth, at the time of Harun Rashid used to banish the innovators as they entered upon their land. Until a Qadari came and said to Harun Rashid, "What will you do with all the lies that I have spread in narrating?" and Harun Rashid replied, "All praise is to Allaah that Allaah has placed Abu Ishaq al Farazee to find every single letter that has been added or removed." See Siyar A'laam an-Nubalaa' of Dhahabee, the last narrator in volume 8.

Shaikh Abul Hasan al Ma'ribee said:

"So I say, dear brothers, may Allaah bless you all, take special care to remain close to the people of knowledge. For taking matters to the people of knowledge surely keeps one away from fitnah. It secures one from going astray and protects one from falling into error. No people ever went astray while continually consulting the people of knowledge. How could they go astray obeying Allaah's Order and His Guidance:

"So ask the people of knowledge when you do not know"²⁶

The one who returns to the people of knowledge, going to them in all affairs, in both the apparent and the confusing issues, is granted success, in shaa' Allaah. So from this important advice of returning to the people of knowledge is that taking knowledge is done by way of the akaabir (senior scholars), and knowledge is not taken from the asaaghir (young ones, newcomers).

The asaaghir, as some scholars have explained, are the people of innovation, even if their reputation has been magnified to some people. The people of innovation are lowly and wicked, even if they possess some prestige with some of the people, those who do not even know the straight path.

Other scholars explained the asaaghir to be those new to seeking knowledge, those who started seeking knowledge but never became strong in the affair and never attained the proper fundamentals. Knowledge is not taken from these kinds of people, since they themselves were not able to master the affair they began. So how can they help others become to master it?!

In every situation, returning to the people of knowledge, and taking from them, protects one from fitnah. So be warned about the wicked asaaghir, the people of desires and straying, the people who make statements that contradict Ahlus-Sunnah

²⁶ Soorah al-Anbiyaa: 7

wal-Jamaa'ah! (Be warned about) the people who try to divide and split the ranks of those who follow the truth!

All of this is closely related to my advice about sticking closely to the people of knowledge, since remaining close to them prevents one from falling into these kinds of errors. For keeping distant from the people of knowledge leads one to fall into these affairs, and with Allaah is the refuge.²⁷

Refuting The Innovators And The Errors Of Authors Is Not Backbiting Rather Is A Form Of Jihaad In Defending The Religion From Falsehood.

There are six occasions where the scholars have reminded us about. Other than these occasions then it is forbidden. These six exceptions are taken from Imam Nawawi in his explanation of Saheeh Muslim²⁸:

1. In cases of oppression, when making a complaint.
2. Help in changing the evil and bring the sinner to the right path.
3. Seeking a fatwa or religious ruling. This is allowed due to the hadeeth of Hind and her saying, 'Abu Sufyaan is a miserly(stingy) man and he doesn't give me what is sufficient for me and my son except if I take it from him without him knowing.' The Prophet said to her 'Take what will be sufficient for you and your son with righteousness,'²⁹
4. Warning the Muslims from evil. There are different types of warnings. From it is to criticise the one who is deserving of that such as mentioning the faults of narrators, witnesses and authors. This is allowed by the consensus of Muslims, rather it is obligatory to preserve the religion. It also includes describing faults (about a person, for a serious reason such as business, marriage, etc.), From it is to speak up if you see someone buying faulty goods or a person that is stealing or drinking or committing fornication, or similar to that then you mention about them. This is by way of sincere advice not with the intention of harming or to bring about corruption. Also if you see a man going to a sinner or Innovator taking knowledge from him and you fear that he will be harmed then you must advise him explaining the situation to him seeking only sincere advice...
5. Those who are open with their sins and Innovations
6. Description (i.e. in describing a person, his traits characteristics etc.)

²⁷ Shaikh Abul Hasan Ma'ribee "Advice to the students of knowledge" end of year 1421. Taken from a translation by our brother Amerikee and Zaahid in Makkah.

²⁸ Saheeh Muslim: See 'Sharh Saheeh Muslim' [16/142] and Riyaadh Saliheen under the chapter 'What type of backbiting is allowed'.

²⁹ Saheeh al Bukhaaree and Saheeh Muslim.

End of Imam Nawawi's six points.

I pray that this is a sincere effort to clarify the truth and defend the honour of Shaikh Muhammad Nasr Deen al Albaani (rahimahullaah) from the lies and falsehood of the speakers who speak without knowledge, the young newcomers.

Aboo Darda³⁰ radhiallaahu 'anhu said the Prophet (sallallaahu alaihi wasallam) said, "Whoever protects the honour of his brother then Allaah will protect his face from the fire on the day of judgement."³¹

³⁰ He is Aboo Darda, 'Uwaymar, his name was confused with his fathers and grandfathers, Al Ansari. He became a Muslim on the day of Badr. He became a martyr at Uhud. He died during the khilafah of Uthman.

³¹ Hasan or Saheeh: Tirmidhee [1996] Ahmed [6/450].

1. Zarabozo claiming that Shaikh al Albaani has misquoted from the rules of Tafseer and the concept of reviving the strength of the Ummah

Zarabozo says that Shaikh Al Albaani rahimahullaah has used the following verse for the opposite meaning for which it was sent down so therefore he has gone against the rules of Tafseer (explanation of the Quran)!!!

When Shaikh al Albaani spoke about the Ummah and its state, he used the verse in Soorah Ra'd 13:11 to refer to a people who will be given victory from Allaah if they change what is within themselves:

“Verily never Will Allaah change the condition of a people until they change what is within themselves.”³²

However Zarabozo says:

“Unfortunately³³, he quotes an ayaah from Qur'aan which I believe³⁴ - from the rules of tafseer - **that he is misquoting³⁵**, in which Allaah (Ta'aala) says that He won't change the condition of the people until they change what is in themselves...The early mufasssireen such as Ibn Abbas (radiallaahu 'anhu) and others say that what Allaah is talking [about] here - as He (Ta'aala) says in another verse - is that Allaah will not take away the blessing from the people, unless they change what is in themselves (i.e. When the people's hearts become evil, Allaah (Ta'aala) will change their situation from one of goodness, to one that is more appropriate).³⁶

Zarabozo uses the statement of Ibn Abbas that refers to another verse in Soorah Al Anfaal 8:53 that specifically mentions that the people already given goodness and if they change what is within themselves, then this would be taken away.

“That is so because Allaah will never change a grace which he has bestowed on a people until they change what is in their ownselves. And verily Allaah is All-Hearer, All-Knower.”

As can be seen, the verse above in Soorah al Anfaal 8:53 is more specific than the general verse Shaikh al Albaani used in Soorah Ra'd 13:11. So for Zarabozo to make out that Shaikh al Albaani has gone against the tafseer of Ibn Abbaas is not just.

³² Soorah Ra'd: 11

³³ Pay attention to the language here...and note the undertones.

³⁴ And this is from his belief, and not from the actual rules and principles of tafseer.

³⁵ Again, pay attention to this Vulturism that is taking place here...

³⁶ From a transcript of his tape on Jihaad and which can be found at <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>. All future references will be to this URL, where his words can be found.

Shaikh al Albaani rahimahullaah explained the verse more than 22 years ago

As a point of benefit, Shaikh Nasr Deen al Albaani rahimahullaah has checked the ahadeeth in Riyadh Saliheen by Imam Nawawi. On page 238, Nawawi brings the same verse in Soorah Ra'd 13:11 and Shaikh al Albaani commented on the first part of the verse by saying:

“Verily never Will Allaah change the condition of a people...”³⁷, Meaning: from a blessing or from being discontented, “...until they change what is within themselves.”³⁸ Meaning to a state of happiness or to a bad state.”³⁹

Here Shaikh al Albaani clearly quotes both meanings that are possible for this general verse. What has Zarabozo got to say now? And the first print of his authentication of Riyadh Saliheen came out in 1979 more than 22 years ago...Where was the likes of Zarabozo then?

The verse in Soorah Ra'd 13:11 can hold both meanings since it is general. It can also be used for a people to return to their deen and in consequence, Allaah will change their state to being good as Shaikh Nasr Deen al Albaani mentions. Zarabozo should have researched from the scholars before jumping into this accusation. To be just, we will see what some of the earlier scholars say regarding this.

2.Imam Ibn Al-Qayyim Refutes The Misinterpretation Of The Verse That Zarabozo Uses To Hunt for Mistakes in Shaikh Al Albaani

Imam Ibn Al-Qayyim says in his book 'ad-Daa Wa Dawaa' which means 'The Disease and the Cure,' on pages 118-119:

“And from the punishment of sins: that it removes blessings and brings about punishment. No blessing leaves a servant of Allaah except due to sins. And no punishment befalls him except due to sins. And no calamity is removed except with repentance. As Ali ibn Abi Talib said “ No calamity befalls (someone) except due to sins and no calamity is removed except through repentance.” Allaah says: “Verily, Allaah will not change the condition of a people until they change what is within themselves.”⁴⁰ Allaah informed us that he does not change a blessing that He has bestowed upon anyone until that person (himself) changes what is within himself: exchanging obedience to Allaah with disobedience, and gratitude to him with ingratitude, and the causes that lead to Allaah's pleasure with the causes that lead to Allaah's anger. So if he changes, his situation will change as a just reward, and your Lord is never unjust to His servants. **Also, if he exchanges disobedience with**

³⁷ Soorah Ra`d: 11

³⁸ Soorah Ra`d: 11

³⁹ P.283 'Riyadh Saliheen' by Imam Nawawi, checked by Shaikh Nasr Deen al Albaani, 3rd print 1986. Maktabah Islamiyyah.

⁴⁰ Soorah Ra`d: 11

obedience then Allaah will change his state of punishment with well being and exchange his humiliation with honour and strength.”⁴¹

Ibn Al-Qayyim rahimahullaah gives the same meaning as Shaikh al Albaani rahimahullaah was accused of giving. Can Zarabozo claim here that Imam Ibn Al-Qayyim was misquoting from the rules of Tafseer??

3.The Great Scholar Shaikh Abdulrahman Ibn Nasr Sa'dee Says In His Tafseer 'Tayseer Al Kareem Al Rahman Fee Tafseer Kallam Al Mannan' Regarding The Same Verse Above:

“Verily never Will Allaah change the condition of a people...”⁴²

Shaikh Abdulrahman Sa'dee says,

“From a blessing, and well being and comfort... ‘...Until they change what is within themselves.’⁴³ That they go from belief to disbelief and from obedience to disobedience or those who are thankful for the blessing of Allaah to disregarding it. Allaah will take it away from them. **And also if the worshippers change what is within themselves in terms of sins and they change that to obedience to Allaah, then Allaah will change for them what they were upon in terms of discord to righteousness, happiness, satisfaction and mercy.**”⁴⁴

Shaikh Abdulrahman Sa'dee mentions that this verse can also be used for the opposite meaning that was used by Shaikh al Albaani rahimahullaah. Can Zarabozo also say that Shaikh Sa'di was also misquoting from the rules of tafseer as well???

This should suffice those seeking the truth that Zarabozo is a small pebble who is speaking above his level against a mountain of knowledge such as Shaikh al Albaani rahimahullaah. As the famous poem is said:

Oh one who head-butts the mountain in order to destroy it
Have mercy on your head not on the mountain!

4. Shaikh Ali Hasan's Refutation Of Zarabozo's Ignorance Of The Rules Of Tafseer And His Speaking Ill Of The Scholars

⁴¹ 'Ad-Daa Wa Dawaa' of Ibn Al-Qayyim al Jawzee p.118/119. With a checking of the hadeeth by Shaikh Ali Hasan al Halabee.

⁴² Soorah Ra`d:11

⁴³ Soorah Ra`d:11

⁴⁴ 'Tayseer al Kareem al Rahman Fee Tafseer Kallam al Mannan' of Shaikh Sa'dee with an introduction of Shaikh Muhammad Salih al Uthaimen rahimahullaah and Shaikh Abdullaah 'Aqeel p.414.

Question: “There is a man in America whose name is Jamal Deen Zarabozo who refutes Shaikh Nasr Deen al Albaani regarding the verse: “Verily never Will Allaah change the condition of a people until they change what is within themselves.”⁴⁵ So he says that Shaikh Nasr Deen al Albaani has opposed the rules of tafseer in the explanation of this verse since the verse was sent down on a people who were upon goodness then they committed sins and in consequence Allaah took away from them this goodness, however Shaikh Nasr uses the verse for the opposite meaning, that the people are upon evil and then they returned to their religion and in consequence Allaah will give them this good?”

Shaikh Ali Hasan AbdulHameed al Halabee replies,

“What is the difference? This is proof that there is no difference between those who are upon righteousness then they turned to evil and those that were upon evil then they turned to righteousness. Is not the following verse a proof (of this): “Allaah has promised amongst those who believe and do good deeds, He will give them, of a surety, inheritance in the land.”⁴⁶ Is not this a proof that he (Zarabozo) requires which our Shaikh repeats? Therefore this man is a false claimant to knowledge and it has reached me that he has refuted our Shaikh in other areas regarding the prayer in a disgusting type of manner, and he is now refuting again. Why doesn't he refute the people of innovation and desires and the partisan groups rather than (try) to refute a scholar from the elder scholars of Ahlu Sunnah Wa Jamaa'ah? This shows you what he has of evil.”⁴⁷

5. Shaikh Abdul Malik Ar Ramadhanee Replies To Zarabozo's False Claims:

The Shaikh was asked, “In the rules of tafseer can a verse that is for a specific purpose be used for the opposite meaning for which it was revealed?”

Shaykh Abdul Malik ar Ramadhanee said:

“This is proven in two ways. Firstly: “Al-'Ibrah bi 'umoom Al-Lafdh Laa bi khusoos is-Sabab - the lesson derived is from the general wording not the specific reason for revelation.” This is a principle, because it (the verse) is a general wording and if we accept that it was revealed upon a particular people as that ignoramus claims, we say, the lesson derived is from the general wording, not the specific reason of revelation.

The second way is by “mafhoom mukhaalafah” - what a ruling necessitates. This is acted upon (as a sufficient proof) by the majority of scholars in opposition to the Hanafees. So as Allah said: “Whosoever acts as much as a mustard seed in good shall see it.”⁴⁸

⁴⁵ Soorah Ra`d:11

⁴⁶ Soorah Noor: 55

⁴⁷ Question asked by Abdulilah Lahmami at the end of the month of Muharam 1422 – recorded.

⁴⁸ Soorah al Zilzaal: 7

This necessitates that a person who acts the amount of a mountain's worth shall see his actions. So the same applies here (in the Verse originally being discussed) meaning (also) its opposite. And the person is mistaken because the Verse that was revealed upon a people who were upon good then their blessing was changed to that of evil is the saying of Allah: "That is so because Allaah will never change a grace which he has bestowed on a people until they change what is in their ownelves. And verily Allaah is All-Hearer, All-Knower."⁴⁹ So they are two Verses. The first in Soorat Ra'd is about a people who were upon evil and the second about a people upon good. So in both ways there is proof. (So either way there is proof).⁵⁰

6.The Principle Of Tafseer States That "The Lesson Derived Is From The General Wording Not The Specific Reason For Revelation."

Zarabozo doesn't seem to know this principle of Tafseer. Zarabozo's accusation of Shaikh al Albaani is baseless since even if the verse in Soorah Ra'd was revealed for a specific purpose then the general meaning that is derived from the verse is also understood.

The following is taken from Saheeh Musnad min Asbaab an-Nuzool' by the honourable Shaikh Abu Abdulrahman Muqbil ibn Haadee al Waadi'ee p.17 principle number 3:

"The lesson (from the verses) derived is from the general wording not the specific reason for revelation. And the proof of this is an Ansaree (man from the Ansaar) who kissed the foreign woman and the verse was revealed regarding him: 'Indeed the good deeds are diminished by bad deeds.' He said to the Messenger (sallallaahu alaihi wasallam) 'is this (verse) for me only Oh Messenger of Allaah?' The meaning of this is that whether the verse is a ruling for me only since I am the reason for it being sent down. So the Prophet (sallallaahu alaihi wasallam) replied to him showing him that the lesson that should be derived is from the general wording so he (sallallaahu alaihi wasallam) said 'rather it is for all of myUmmah'."

This shows that the lesson that is derived from a verse should be from the general wording of the verse not from the specific purpose for which it has been revealed. Also for more proof of this refer to Shaikh Muhammad Ameen al Shanqeeti's rahimahullaah book Usool Tafseer' p. 209/210. Also Shaikh Islam ibn Taymiyyah rahimahullaah has spoken about this principle in volume 13 p.338 of Majmoo' Fatawaa where he brings examples of various verses revealed for a specific purpose but yet the general meaning is also understood from the wording of the verse. Shaikh Islam ibn Taymiyyah said:

"Nobody from amongst the scholars of the Muslims says that the general (statements) from the Book and the Sunnah is restricted to a particular person..."⁵¹

⁴⁹ Soorah al Anfaal: 53

⁵⁰ Question asked byAbdulilah Lahmami at the end of the month of Muharam 1422 – recorded.

⁵¹ Majmoo' Fatawaa (13/338)

Shaikh Dr. Abu Usama Wasiyullaah Abbasee who teaches in Umm al Qura in the Sunnah section and also he teaches in the Haram in Makkah in front of the Ka'ba mentioned this principle in his explanation of Saheeh Bukhaaree, regarding the Jumu'ah prayer. He said,

“The verses that Allaah revealed regarding the companions leaving the Messenger (sallallaahu alaihi wasallam) standing while he was delivering a sermon to go towards a caravan that was selling various goods, then this verse is for all people not just for the companions for whom it was revealed. This is a principle in Usool Tafseer that the lesson (from the verses) derived is from the general wording not the specific reason for revelation.”

All praise is due to Allaah, truth has come and falsehood has perished and falsehood will always perish.

7.Zarabozo's misrepresentation of Jihaad and the establishment of an Islamic state

After Zarabozo puts Shaikh al Albaani with Booti, the Heretical Innovator and Maududi, the Carrier of Rafd and the Flag of Khomeini, he says:

“These people say it is not allowed to make qitaal (i.e. fighting) to create an Islamic State. Their strongest evidence is that they say that Prophet ((sallallaahu alaihi wasallam)) and his Companions (radiallaahu 'anhum) were not allowed to fight until the Islamic State was established. Al Albaani says that if you put Islam in your hearts, the Islamic State and Islamic society will be, [thereafter] formed.”⁵²

And then Zarabozo says:

“[For one] to say, '...establish Islam in your hearts, and [the] Islamic State will be established', is a very naive way of thinking.”⁵³

Let us see what Shaikh Abu Abdulrahman Muhammad Nasr Deen al Albaani is really saying regarding the establishment of an Islamic state and Jihad:

“It seems that these people do not distinguish between one Jihaad and another. They do not distinguish between Defensive Jihaad which means that the Muslims have been attacked in their lands. So it is upon the Muslims all of them even the women to each stand upright with what they are able to do in terms of Jihaad to defend themselves against the enemies who have attacked them from inside their own land. Here there is no mention of having an Ameer (leader) or the obligatory preparation that the Muslims establish. However the (other) Jihaad which we say has to have a leader, a person in charge, to be in preparation for - in the two types of it. The first being the ma'naawee (spiritual) and the second being the maadee (material). The Jihaad that is

⁵² <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>

⁵³ Ibid.

referred to is to pass on the Islamic call from a Muslim land to a non Muslim land. So therefore in reality they mix Shaaban with Ramadan. They mix the Fard al Ain (that which is obligatory on everyone) with the Fard al Kifaayaa (that which is obligatory on some but not all). The first Jihaad which I have mentioned earlier which is a defence of the Muslim country that has been attacked then this is Fard 'Ain on every Muslim. As for the other Fard al Kifaayaa which is obligatory upon a group of the Muslims and not every single one amongst the Muslims. If you know this explanation then all of their proofs become futile which they use to refute those who say that there is no Jihaad (until there is preparation etc.) from the type that refers to the passing on the Islamic Call from the land of the Muslims to the land of the disbelievers. Referring to fighting... the disbelievers, this type must have preparation and organisation, and every way from the ways that results in victory over the disbelievers and Allaah does not place a burden upon a soul more than it can bear..**These (people) have been deluded that we reject Jihaad in general and that we pre-condition for it the appointment of an Ameer or leader, when rather we distinguish between this Jihaad and the other Jihaad.**"⁵⁴

8. Shaikh Ahmed Najmi⁵⁵ Says Regarding Jihad And The Islamic State:

The Shaikh said,

“So I say, nobody is prevented from calling to Allah as long as his call is in agreement to the da'wa of the Messenger (sallallaahu alaihi wasallam) ...As for fighting, there are some things that prevent this until certain conditions are met.

Firstly if you were in a Muslim state, its appearance being Islamic, it is not befitting that you take to fighting (qitaal), and declare the Muslims as disbelievers and then claim that you are fighting in the way of Allah (Jihaad), declaring all the Muslims as disbelievers, all the people as disbelievers. This is not allowed even in a country that rules by the constitution (qanoon), for you do not know whether or not this person ruled with the constitution disparaging Islam and the Islamic rulings. If he was to have done that out of disparagement to the rulings of Islam, he is a disbeliever without any doubt. Yet if his action was done out of some desire or due to fear, which lead him to do that, it is not right for you to declare him as an unbeliever and due to the fact that this is a matter of the unseen- whosoever changed the rulings of the Shareeah with the constitutional rulings claiming that they are better than the Shareeah, he is a disbeliever without doubt.

If however this person was forced, for example, if another country that produces arms said to him “we won't give you arms until you do such and such” so he obeyed them and did what they wanted, believing that the ruling of Islam is the truth and that he is sinful for leaving it...the point is that these people that claim that they are fighting

⁵⁴ Taken from Shaikh al Albaani's tape entitled 'Rad 'ala Shubuhaat Kitaab al Umdat' part 1. no. 90/016

⁵⁵ One of the most senior and elderly Shaikhs, a Muhaddith, one of the students of Shaikh Ibn Ibraaheem.

often make mistakes. **Whereas fighting should be done under a banner of leadership...**

...Firstly it is upon them to cultivate the people and show them the truth, call to it until the Muslims exceed in number...

Even if you were in a non-Muslim state one shouldn't revolt unless they have a strong thought that they will be able to separate from the non-Muslim state and they can fight and make jihad until that is fulfilled for them. As for plunging blindly into such a thing then this is not befitting and this should be noted. So it has conditions. When the children of Israel said to one of their Prophets:

"Appoint for us a king so that we may fight in the way of Allah" he said "would you then refrain from fighting if it was prescribed for you?" they said "why should we not fight while we have been driven out of our homes and children". But when fighting was ordained for them they turned away all except a few.⁵⁶

So as a prerequisite for fighting there should be leadership (sufficient) strength and it should not be against a Muslim state. **So cultivating (tarbiyah) correcting (islah) and calling (da'wa) without fighting this is the correct way, until the Muslims gain strength** So once they strengthen, if they were for example in a country that rules by the constitution... and they advised the leader... after that it should be seen into."⁵⁷

9. Zarabozo's criticism of Shaikh al Albaani (rahimahullaah) is also a criticism of Shaikh AbdulAziz Bin Baz (rahimahullaah), Shaikh Uthaimen (rahimahullaah) and Shaikh Muqbil (rahimahullaah) since they have agreed with him!!!

Zarabozo says:

"[For one] to say, '...establish Islam in your hearts, and [the] Islamic State will be established', **is a very naive way of thinking**⁵⁸."⁵⁹

Let us see what Shaikh al Albaani really said in context:

⁵⁶ Soorah al-Baqara:246

⁵⁷ Questions asked to Shaikh Ahmed Yahya Najmi in Makkah, in the beginning of the month of Dhul Hijjah 1422 - [recorded].

⁵⁸ Reflect upon these words of his and his subtle belittlement of Shaikh al-Albaani here, accusing this noble Imaam of being naïve in his thinking...An Imaam with over 60 years of learning and teaching to his name, is naïve in his thinking, in these great and serious matters?!

⁵⁹ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>.

“In conclusion, I say there is a saying by one of the callers (Hasan al Hudaib⁶⁰), I wished that his followers practiced it and implemented it and that is, ‘Establish Islam in your hearts and it will, in turn, be established, for you, in your land,’⁶¹ Because if a Muslim corrects his belief built upon the Book and the Sunnah, no doubt, by it, his worship will be corrected and his manners will be corrected and his etiquettes will be corrected...However this good saying - sorry to say – was not practiced by those people. They continue to shout asking for the establishment of a Muslim country...but without benefit. The following poem has become true of them:

You wish for victory but you do not tread its path
Indeed the ship does not sail through dry land

I hope in what I have mentioned is sufficient for every fair-minded person and an end to every abuser.⁶²⁻⁶³

Shaikh AbdulAziz Bin Baz rahimahullaah said regarding Shaikh al Albaani’s statement:

“I have looked at the beneficial upright answer given by our companion honourable Shaikh Muhammad Nasr Deen al Albaani, may Allaah enlighten him, which is published in the ‘Muslimoon’ magazine, which he honourably has answered...I found it an upright statement which he has reached the truth and has, by it, followed the way of the believers.”⁶⁴

Shaikh Uthaimen rahimahullaah said:

“Shaikh al Albaani means that Islam should be purified first (as it was before) because Islam in many people now has much defect, in belief, in mannerism, in working together, in worship, all of these four. In belief: This one is Ash’aaree, this one is Mu’tazilee and so on. In Worship: this one is Soofee, this one is Qaadaree, this one is Teejaneer and so on. In working together: This one allows usury (interest) and another forbids it, this one allows gambling and the other forbids it.

⁶⁰ One of the leaders of the Ikhwaanil Muslimeen group after Hasan al Banna.

⁶¹ Referring to Shaikh al Albaani’s statement, Shaikh Uthaimen rahimahullaah said “this is a good statement and Allaah is the helper.” See P.67 Kayfa Nu’aaliy Waaqi’ana al Aleem’ collection of statements from Shaikh al Islam ibn Taymiyyah, Shaikh Bin Baz, Shaikh al Albaani, Shaikh Uthaimen rahimahum Allaah and Shaikh Jibreel, compiled by Abu Anas Ali ibn Hussein Abu Lawz.

⁶² It seems Zarabozo fits into this category since he is abusing Shaikh al Albaani of being ‘very naive’.

⁶³ Tape number 670 Silsilaah Huda wa Noor’, 12/5/1413- 7/11/1993. Also found in Majalat Salafiyyah’ first print 1415, and ‘Majalat al Muslimoon’ number (556) 5/5/1416 – 29/9/1995. Also in an excellent book called ‘Fitnatu- Takfeer’ where Shaikh al Albaani’s statement is mentioned with the agreement of Shaikh Bin Baz rahimahullah and Shaikh Uthaimen rahimahullaah.

⁶⁴ ‘Majalatu-Da’waa’ number (1511) dated 11/5/1416 – 5/10/1995 and ‘Muslimoon’ number (557) dated 12/5/1417 – 6/10/1995.

So Islam (in Muslims) requires purification from these defects. This requires a great effort from the scholars and the students of knowledge, then after that the youths are educated upon this purified Islam from these defects. Then a new generation emerges upon the correct belief, upon manners and good etiquette in agreement with the book and the Sunnah and the way of the pious predecessors.”⁶⁵

Referring also to Shaikh al Albaani’s statement, Shaikh Muqbil says

“This saying of Shaikh al Albaani rahimahullaah is correct.”⁶⁶

So whom would you follow? The likes of the elder scholars or the likes of speakers like Zarabozo who have no shame in criticizing scholars like Shaikh al Albaani rahimahullaah who provide solutions for this Ummah (nation).

10. Zarabozo calls the way of Shaikh al Albaani extreme!!!

Zarabozo says (after mentioning Shaikh al Albaani’s previous statement):

“**At the other extreme**⁶⁷ is Jamaat ul-Jihaad in Egypt, who say that fighting is the way.”⁶⁸

Allaah says referring to the people of the book: “Do not become extreme in your religion.”⁶⁹

How could Shaikh Nasr Deen al Albaani be called extreme when he has not gone against the deen. Was the way of the Prophet (sallallahu alaihi wasallam) extreme when he first called the people to Eeman (faith) and only when they had the strength of Eeman along with material strength did they prepare to fight. They first equipped themselves with these two conditions then they invited various kings and rulers to accept Islam first before they fought them.

For Zarabozo to say Da’wa and fighting to establish an Islamic state without correct explanation of their correct places in the legislation and without mentioning any scholars is extreme in itself since it goes against the verse:

⁶⁵ ‘Kayfa Nu’aaliy Waaqi’ana al Aleem’ (pp.66-67) collection of statements from Shaikh al Islam ibn Taymiyyah, Shaikh Bin Baz, Shaikh al Albaani, Shaikh Uthaimen rahimahum Allaah and Shaikh Jibreen, compiled by Abu Anas Ali ibn Hussein Abu Lawz.

⁶⁶ Mentioned to us on 14th Rabi’ 1 1422 in Jeddah, at Tahliyyah street. We went to see Shaikh Muqbil to ask him some question on methodology and he told us he couldn’t answer many question and told us to refer back to ‘Manhaj al Anbiyyah fi Da’waa ila Allaah’ of Shaikh Rabee’ ibn Haadee al Madkhalee.

⁶⁷ Note here his description of the way of Imaam al-Albaani as being extreme, in a hidden, subtle way.

⁶⁸ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>

⁶⁹ Soorah Nisaa: 171

“Ask the people of knowledge if you do not know.”

So either Zarabozo is a scholar and therefore qualified to give legal rulings or he is not a scholar and therefore he should ask the scholars rather than give his own opinion and attribute extremism to one of the elder scholars of Ahlu Sunnah wa Jamaa'aah.

11.Zarabozo gives precedence to his own opinion over that of the scholars.

It is sufficient to just quote Zarabozo here:

Zarabozo says:

“Now I'll give **my personal perspective**.”⁷⁰

Zarabozo continues:

“**My opinion** is that we do da'wah, but in the end, we need to fight, because the kuffaar will try their best to stop it from happening.”⁷¹

Maashaa'allaah (!!). The Prophetic Manhaj is all but apparent and as clear as daylight, the sayings of the Imaams of our times, the likes of Imaam al-Albaani, Imaam Ibn Baaz, Imaam Ibn Uthaimen, in these affairs are well known and are but an extension of the Prophetic Manhaj, and their advice to the activists and general populace of Algeria is all but manifest and known – then their comes Zarabozo and wishes to leave the manhaj of Nubuwwah and enter into the darkneses of his own intellect and the whisperings of his soul. Who cares for Zarabozo's personal perspective and who cares for his opinion. Rather, who is he to begin with (!!), such that he gives his personal opinion in face of the manhaj that the great and senior scholars have propounded from their vast knowledge and understanding of the texts of the Book and the Sunnah and of the threats and promises of Allaah and of His way of dealing with the creation and of His Sunan?!

11. Zarabozo Misunderstands The Makkan And Madeenah Stage. Shaikh Al Albaani Refutes People Like Zarabozo

Zarabozo says:

“But to say, as some people say, that we are in the Makkan stage, [for example]; In the same way that it was not allowed to make jihaad [then], hence, we should not make jihaad [now]. I believe there is a small problem with this opinion, and that is [that] we are not in the Makkan stage. And for that matter we are not in the Madeenan stage [either],but we are in the post Madeenan stage. We are not in the Makkan stage because the Sharee'ah is completed. Also we are not in the Madeenan stage in the sense that we do not have the Islamic State, and we do not have the Prophet ((sallallaahu alaihi wasallam)) among us. After the death of the Prophet ((sallallaahu

⁷⁰ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>

⁷¹ Ibid.

alaihi wasallam)), we are required to take the Sharee'ah as a whole and to use the things that [the] Sharee'ah has granted us permission to use, in the way that is beneficial to us.

[So] just because jihaad was not permitted in the Makkan period does not mean that it is not permitted now, as the Prophet ((sallallaahu alaihi wasallam)) said that jihaad will continue until the Day of Judgement. So, we are in a situation where we have the laws of jihaad, and we should not say let's go back to the period of Makkah. [For, if this were so], then do we also remove the laws revealed in Medeenah because we are in the 'Makkan period'? No. Some say that this is [a part of the] minhaj (i.e. way of doing things), and [that, therefore], we are not going against [the] Sharee'ah. [But], this approach is dangerous. [For example], if someone who became Muslim now says, 'I will celebrate this occasion with a glass of wine', what do we do?

Obviously we have to tell him that it is Haraam. But the minhaj of Allaah (Subhannah wa Ta'aala) with the Sahaabah was that there was a long period of time before they had to give up alcohol. So, don't tell me that we follow one way in da'wah and one way in jihaad. Also, from the verses of Qur'aan and ahadeeth, we know that the kuffaar hate Islam, and won't be happy until we give up Islam. So, it is naive to think that we will be able to establish [the] Islamic State with only da'wah and not jihaad. [For one] to say, '...establish Islam in your hearts, and [the] Islamic State will be established', **is a very naive way of thinking.**⁷²

Reflect here, and carefully think about what Zarabozo is saying. Can it be said that what Imaam al-Albaani is actually talking about is but with a naïve understanding and naïve way of thinking of what is perhaps one of the greatest of affairs of da'wah to Allaah – that is rectification of the Muslims and of their societies such that Allaah's aid is guaranteed. Can it be said that the likes of Imaam al-Albaani (or other than him from the Imaams of our times) have actually become ignorant and naïve about these types of affairs? Who is the likes of Zarabozo to accuse our Imaams of being naïve in the affairs of da'wah?

Shaikh Abu Abdulrahman Muhammad Nasr Deen al Albaani explains:

“Is the way to establish an Islamic state by these ways which many have been put to trial with? Those who attribute themselves to working for Islam and Jihaad in the path of Allaah. Is this what the Prophet (sallallaahu alaihi wasallam) did when he established the Islamic state? Everyone knows that these ways did not happen until the Madani period, meaning after the Prophet (sallallaahu alaihi wasallam) found a group from the aided groups and so he taught them with what Allaah has taught him and he educated them under his eyes and he began to prepare them for meeting with the disbelievers. And we know that the first battle that was fought between the Muslims and the disbelievers did not start in the beginning with the Messenger (sallallaahu alaihi wasallam) and his companions. Rather it was a defence of the Islamic state...as is

⁷² <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>

known in the seerah and in the story of the battle of Badr. So therefore Jihad requires fundamentals and these are many..."⁷³

Shaikh Muqbil answers the accusation of Zarabozo that the scholars say we are in the Makkan stage!!!

We asked Shaikh Muqbil: "People claim that the Salafees say that they are in the Makkan stage of calling to Allaah?"

Shaikh Muqbil says:

"The scholars do not say this, we do not say this. We are not like the weak in Makkah because our books are filled with aspects of enjoining the good and forbidding evil and we are not like the Tableegh group. It has reached me that in Palestine even the loose clothed women have gone to the streets demonstrating and calling out 'Palestine, Palestine' (for victory) yet they are not dressed (decently). The companions lost the battle of Uhud and Hunain due to some sins so you find a person calling to the religion but they are far from practicing it. What is the benefit?"⁷⁴

The scholars do not say that we are in the Makkan stage but they say that we need to start and call to purifying and educating of the Muslims who have become ignorant of their religion. As for Jihaad then have we prepared for it? No scholar from the elder scholars has negated Jihaad, rather they put it in its proper place. Rather the Jihaad of Da'wah is being established. As for the Jihaad of the sword then this has conditions and how can one fight without preparing for it? One of the preparation that should be taught is how to pray the Fear prayer during Jihaad.

12. Zarabozo Puts Shaikh Nasr Deen Al Albaani (Rahimahullaah) With Maudoodi And Al Booti !!

Zarabozo says:

"[The] first question we have to ask is: [Is] this kind of fighting permissible [when] there is no Islamic State, like the present condition [we are in]. If [the] Islamic state can be established through peaceful means, obviously this would be better, as we have to avoid as much harm as possible. We cannot really answer the question [concerning] how feasible is the peaceful approach, but the question we have to ask is [this:] If we are striving to create an Islamic State, do we have the right by Sharee'ah to fight on behalf of establishing an Islamic State?... There are some people who believe that fighting in this case is not allowed, and among those [Brothers are] Abul Ala Maududi,

⁷³ Taken from Shaikh al Albaani's tape entitled 'Rad 'ala Shubuhaat Kitaab al Umdat' part 1. no. 90/016.

⁷⁴ Mentioned to us on 14th Rabi' 1 1422 in Jeddah, at Tahliyyah street.

Muhammad Nasiruddeen Albaani and Muhammad Sayeed Ramadan Albooti - kind of an interesting Group”⁷⁵

Zarabozo does not even understand the actual manhaj of Imaam al-Albaani in the affairs of rectification and da’wah, let alone being in the position to comment and evaluate it! Rather, he has already displayed his own ignorance of these important matters, and now proceeds to display his ignorance further, by silly misrepresentations as these.

13.Zarabozo Puts Jamaa’at al-Islaamee, the Salafis And Ikhwaan ul-Muslimeen Together And Does Not Attribute Himself To Being Amongst The Salafis.

Zarabozo says:

“...[as well as] Jamaat-e-Islami, Salafi and Ikhwaan-e-Muslimeen.”⁷⁶

In a tape by Shaikh al Albaani called ‘I am Salafi’, Shaikh al Albaani explains that to say ‘I am salafi’ is not like attributing yourself to other groups such as Tableeghi, Ikhwaan,...’ Rather, being salafi, means to ascribe yourself to the best of people, the companions and their students and their students. However Zarabozo has not distinguished the salafi and from these other groups. Shaikh al Albaani in fact told a person off in this same tape for putting these groups along with being salafi since this is the way of the aided group and the saved sect so how can it be together with the groups calling to the hellfire?

14.Zarabozo Does Not Know The Algerian Situation. Shaikh Uthaimen Refutes His Ignorance. What Happened When The Algerians Did Go Out And Fight? What Was Their Methodology Anyway?

Zarabozo continues:

“So, it is naive to think that we will be able to establish [the] Islamic State with only da’wah and not jihaad. [For one] to say, ‘...establish Islam in your hearts, and [the] Islamic State will be established’, is a very naive way of thinking. “Historically, we see that this is not possible. [For example] in the case of Algeria, when the Muslims tried the peaceful approach, they were stopped.”⁷⁷

And when the Algerian people went out and fought the whole army and they called it JIHAAD then what was the result??? Worse or better??? What is Zarabozo calling for? Another Algeria, Syria Egypt???

⁷⁵ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>

⁷⁶ Ibid.

⁷⁷ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>

Shaikh Uthaimen rahimahullaah was asked questions by one of the fighting factions who called themselves 'Salafeeyah wal Qitaal' which means 'upon the salafi way and fighting.' They turned to the scholars after much bloodshed. They had no way to go forward with the fighting, so after repenting they said:

"Oh Shaikh, in 1996, the people here in Algeria split into 3 groups. Those with Jabha Islamiyyah, the second group being salafiyyah wal qitaal and that is us and the third group is jam'aat takfeer who see the killing of women and children in their struggle against the government (as permissable). We, the second group, are not upon partisanship and have love for the scholars especially those of Ahl us-Sunnah wal-Jama'ah... we see khurooj (the going out) against the government due to them being kuffar. "⁷⁸

Shaikh Uthaimen said:

"From what you have said then there are three groups...I advise you to drop your weapons and return to the villages or cities to your families and friends and not to stay in the mountains... If you stay in the mountains you will eventually become highway robbers."⁷⁹

They asked:

"Don't you see the government as being a disbeliever?"⁸⁰

Shaikh Uthaimen replied:

"No... (even) going out against a disbelieving ruler has conditions. Firstly, if you change him you must not bring about a greater evil and bloodshed and secondly you must have the ability to remove him without bloodshed."⁸¹

Historically, it seems those who fought against their governments caused more harm than good and delayed the call to Allaah in consequence. As has happened in Syria in the city of Hamaa and as is continuing to happen in Algeria after 11 years. When Shaikh al Albaani told the Algerians that there was no Jihaad against the Algerian government, the people ignored his saying and said that he did not know the current affairs. Then they took to the young callers who gave them the ruling they wanted. And now they face the consequences of not going to the elder scholars.

⁷⁸ In a two tape collection by Sabeelul Mumineen called 'Ajwiba al Mashayakh Salafiyeen 'ala asila al Muqaatileen al Jazaaireen.'

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Ibid.

15. Zarabozo's Call For Demonstrations Against Muslim Government Even At The Expense Of Risking Your Life And Property: Shaikh Al Banna Refuting His Words.

Zarabozo writes in his book "Friday Prayer: part II, p.125:

"The Problem with the Muslim masses today is not that they do not have any strength or ability to change anything. They have shown over and over, on many different occasions, that they do have the strength⁸² to do something. But the problem is that their priorities are in the wrong place.⁸³

⁸² I asked Shaikh al Banna "Do we have the strength nowadays as Zarabozo is suggesting?" The Shaikh replied, "We do not have the strength, we do not have strength, especially the strength of Eeman (faith) and it is the basis and the strength of Islam and it is the foundation. We have left the strength of Islam. The Prophet (sallallaahu alaihi wasallam) has said "Nations will summon one another against you as one calls to a feast" so the companions asked "Will we be few in that time O Messenger of Allaah?"

He (sallallaahu alaihi wasallam) replied "You will be many but you will be like the scum, like the scum of the sea. And Allaah will take out the Wahn from the hearts of your enemies and put it in your hearts." They said, "What is Wahn O Messenger of Allaah?" He (sallallaahu alaihi wasallam) replied, "Love for this world and hatred for dying." This is the situation of most of the Muslims. They prefer this life to the next.

Then the other hadeeth "If you deal in Eena (a form of Usury), and you hold on to the cows tails and are content with agriculture and you leave off Jihaad for the sake of Allaah then Allaah will permit your humiliation and not remove it until you return to your deen." [Saheeh Sunan Abi Dawood 3462],

It is though this weakness will not be removed until we return to our religion. One may be surprised and say: 'We are all Muslims! All of us are believers!!' Allaah says "The honour belongs to Allaah and the Messengers and the Believers." And Allaah says "Never will Allaah allow a way for the disbelievers over the believers." This is a promise from Allaah. The reality is that the disbelievers are more established than the believers. Is not that so? It is enough to mention the sacred site (Masjid al Aqsa). The Jewish monkeys and pigs have been able to rule over it and all the Muslims were not able to do anything. This is humiliation. It will not be removed until we return to our Deen (Religion). What is our Deen? Islam. What is Islam? They do not know it. Islam is what Allaah has given us from the Quran or clarified by the Prophet (sallallaahu alaihi wasallam) with the understanding of the companions, the most knowledgeable people and most concerned with fulfilling the commandments of Allaah and His Messenger (sallallaahu alaihi wasallam) and they are the companions, may Allaah be pleased with them. So we must go back to this way and it is by the grace of Allaah preserved. We build the foundations from it.

We take our religion from the Quran and the Sunnah with the understanding of the companions. But the splitting up into groups and parties is the way of the polytheists that Allaah has forbidden. Allaah says 'Establish prayer and do not be amongst the Mushrikeen (polytheists) amongst those who split up their Religion and they became sects, each sect rejoicing with what it has.' So partisanship is not from the way of the Muslims but the way of the polytheists. Also Allaah says "Those who split up their Religion and became sects then you have nothing to do with them." So first we unite with what Allaah has ordered us with. Allaah says "And hold altogether to the rope of Allaah and do not be divided." We read the Book and we take from the early explanations with narrations from the hadeeth of the Prophet (sallallaahu alaihi wasallam) and statements from the companions and the successors. Anything that is not from the Deen then it is an innovation. So first we know our religion from the Quran and the Sunnah of the Prophet (sallallaahu alaihi wasallam) upon the understanding of the companions may Allaah be pleased with them. We must unite upon this. All these other groups, if they do not unite upon this then we have nothing to do with them. Then Allaah is will change the situation."

I asked the Shaikh "does this mean Zarabozo's words are wrong?" and the Shaikh replied "yes".

If in a Muslim country the government announces that they are going to stop subsidizing bread or rice, thousands of Muslims will march in the streets and threaten the government. And usually the government will have to back down and submit to the will of the Muslim masses. You will see Muslims demonstrating by the thousands in support of corrupt and anti-Islamic rulers. We have even seen “Muslim” women in the streets demonstrating against the Islamic dress code for women.

Yes, the Muslim masses have strength. They have shown that over and over again. But they have the wrong priorities.

When the law of Allaah is not being applied, when *fiṣq* (evil and corruption) is spread throughout the Muslim land, when the things that Allaah loves are being laughed at and His believers are being thrown into prison, when the things that Allaah hates are being promoted by the society and His disbelievers are given places of prominence in the society, Where are those Muslim masses?⁸⁴ Where are their voices then?⁸⁵ Why don't they go out to the streets and raise their voices and risk their lives and property for those things?⁸⁶ When these things exist in the Muslim lands, Most of the Muslims

⁸³ Shaikh al Banna said “If he means here that they did not return back to the methodology of the Prophet and return to the Deen then he will be correct in this but if he means by this another methodology then this is wrong.”

⁸⁴ Shaikh al Banna says “First nothing will change the latter part of this Ummah except that which corrected the first part. Did the first generation of Muslims go out in demonstrations? Allaah has preserved the *seerah* (Life) of the Prophet (sallallaahu alaihi wasallam), what did they (the companions) do? We must follow their way. They were first asked to withhold themselves from fighting and to establish the prayer, knowing their Lord with a correct belief and they worshipped Him as He has ordered. Then with what they knew and practiced, they called others to it, with wisdom and beautiful speech...Just as the situation was with the Messenger (sallallaahu alaihi wasallam) in the beginning of his call. As for demonstrations then this does not benefit. Most of the demonstrators don't know Islam. If they knew Islam they would not demonstrate.”

⁸⁵ Shaikh al Banna says “This is not from the actions of the Sunnah, rather you should know your deen and act according to it and then call to it.” I asked the Shaikh “Oh Shaikh what about the one who stands up on the pulpit to give a sermon and speaks about the rulers, is this from the methodology of the pious predecessors?” The Shaikh said “This is in opposition to the religion. The Prophet (sallallaahu alaihi wasallam) forbade even advising the ruler in front of others.”

⁸⁶ Shaikh al Banna said “First of all whoever believes the hadeeth “That which I and my companions were upon” must take the hadeeth of Hudayfah ibn Yaman who said “We were in ignorance and evil and Allaah brought to us this good, will there be any evil after this?” The prophet (sallallaahu alaihi wasallam) said “Yes” So Hudayfah said “Will there be after this evil any good?” The Prophet (sallallaahu alaihi wasallam) said “Yes and in it is cloudiness” Hudayfah asked “What is its cloudiness?” The Prophet (sallallaahu alaihi wasallam) said “A people who come without my guidance and you will refute them.” Hudayfah asked “Will there be any evil after this good?” The Prophet (sallallaahu alaihi wasallam) said “Yes, callers at the gates of hellfire.” Hudayfah said “I said: describe them to us O Messenger of Allaah.” The Prophet (sallallaahu alaihi wasallam) “They are from our skins and they speak with our tongue, Hold onto the groups of Muslims and their Imam,” Hudayfah said “What if there is no group and no Imam?” The Prophet (sallallaahu alaihi wasallam) said “Then you leave all these groups even if you were to bite from the roots of a tree until death reaches you..” The Prophet (sallallaahu alaihi wasallam) did not say go out and demonstrate!! The pious predecessors did not know these demonstrations rather this was taken from the disbelievers. So first we learn then we act upon what we know and call others with wisdom

continue to live their lives as if nothing is wrong. These are the real things that we should be fighting against.⁸⁷ These are the things that we should be using our strength and energy to change.”

And it is inconceivable that the likes of these words would ever emanate from the likes of the Senior and Major Scholars, and indeed they never have. This is because, unlike Zarabozo, they are firmly established upon the principles of the Salafi aqeedah and manhaj, unlike the likes of Zarabozo who speaks with emotion and ignorance and is very shaky indeed. While we agree that many Muslims do have the wrong priorities, the manner in which Zarabozo wishes to direct them to effect change, in bringing or establishing the Islamic authority or rule in the various spheres of their lives, is not the right way. Rather, it is the way of the democrats and revolutionaries – for correction, advice and so on has Sharee’ah guidelines that need to be adhered to, and it is not for the common-masses to assume the role of correction and reformation of the state as a whole, as this leads to confusion and turmoil. Rather this is way of the Democrats and others who use the modes and methods of the Infidels to bring about reform, and this is the actual da’wah of the likes of Abdur-Rahmaan Abdul-Khaaliq and Salman al-Awdah and others.

As for the real things that “we should be fighting against”, then it is actually Shaytaan and our own souls, because it is our failure in this regard that has led to the situation we are in. These are fundamental things which Zarabozo should have learnt by showing some humility and taking and learning from the major scholars instead of posing as a verifier and corroborator in front of a Western audience.

Stated Ibn Abil-‘Izz al-Hanafi, “And as for adhering to obedience to them (the Rulers), even if they commit oppression, then this is because the evils and harms that arise on account of rebelling against them, is numerous times more than that which occurs as a

as Allaah has ordered us, “Call to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are better.” And Allaah said “And enjoin good and forbid evil and be patient upon what befalls you.” And Allaah swears in the next verse: “By time, surely man is in loss, except those who believe and do good deeds, with truth and patience.”

Musa alaihi wa sallam did not order his people to hold demonstrations against Pharoah! Pharoah had said he would kill Musa and his people but Musa did not go out against him yet he was able. Musa said “Seek aid from Allaah and be patient.” He did not say that we must go out and demonstrate. Same as the Prophet (sallallaahu alaihi wasallam) with held his hands and established prayer. Also at the time of Banu Umayyah, There were many trials and tribulations. The people of Sunnah were being killed. Some people of knowledge went to Imam Ahmed after he was tortured by the ruler and they told him to mention to the people what had happened. He said to them to “forbid the evil with your hearts and do not remove the hands from obedience otherwise you will be destroyed and Muslims will be destroyed with you.” So demonstrations are not from the actions of the Muslims and the Salafus Saalih (pious predecessors), it is from the way of the polytheist. Rather it is the way of the terrorists. First we strengthen ourselves and take what we have been given with strength as Allaah says “Take what We have given you with strength”.

⁸⁷ Hasan al Basree was asked concerning the one who made khurooj (revolt) against the ruler so he said “He is miskeen (wretched), he went out to change an evil and brought about a greater evil.” From ash-Sharee’ah of ImamAjuree Volume 1.

result of the oppression of the Rulers themselves. Rather, in having patience over their oppression there is expiation of sins, and a multiplication of the reward. For Allaah did not empower them over us, except due to the corruption in our actions, and the recompense for an action is its like (al-jazaa'u min jins il-'amal). Hence, it is upon us to strive (ijtihaad) in seeking forgiveness, making repentance and rectification of our actions. Allaah the Most High said, **"And whatever affliction befalls you, then it is from what your hands have earned, yet He pardons many"** ... and He the Most High said, **"...And whatever evil befalls you, then it is from your own soul"**, and He the Most High said, **"And thus do we turn some of the oppressors against others on account of what they used to earn"**. Hence, if the subjects (of a state) wish to save themselves from the oppression of the tyrannical ruler, then let them abandon oppression themselves." (Sharh Aqeedat ut-Tahaawiyyah).

Where is Zarabozo and where are the Imaams of this noble da'wah? In truth, words like those of Zarabozo above, only arise from the sentimentalist agitators who are devoid of a knowledge-based grounding, and thus speak confused.

16. Zarabozo says that there is no Islamic country in the world today!

Zarabozo says:

"What is our situation today? The law of Allaah is not established anywhere on this earth⁸⁸. The non-Muslims are ruling the Muslims throughout the Muslim world;

⁸⁸ And this is a lie, rather there is an Islamic State, Saudi Arabia, which is the best of the Islamic lands and which judges to the Sharee'ah and which is affirmed as such by the Scholars such as Shaikh Salih al-Fawzaan and many of the other scholars, those who are alive and those who have passed away, amongst them Imaam Ibn Baaz, Imaam Ibn Uthaimen and others from the Salafi Mashaayikh.

Shaikh Salih al-Fawzaan was asked, "What is your advice to the one who says that this dawlah (state) wages a war against the religion and causes repression against the du'at (callers)?"

Answer: "The Saudi state ever since it began has always aided the religion and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and mosques, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an -, opening centres of learning and faculties of knowledge, and its judging by the Islamic Shari'ah (Tahkeemuhaa lish-Sharee'at il-Islaamiyyah), and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it's aid to Islam and its adherents. And this is thorn (shajiiyun, lit. grievance, distress) in the throats of the people of hypocrisy (Ahl un-Nifaq) and the people of evil and dissension (Shiqaq). And Allaah is the Aider of His religion even if the pagans and the biased partisans may detest it.

And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others." (Al-Ajwibah al-Mufeedah p.117).

Muslims are not able not practise their religion and worship Allaah properly – the purpose of their creation throughout the Muslim lands⁸⁹.⁹⁰

In fact the saying of Zarabozo is not too distant from the statement of Salman al-Awdah. On Wednesday, the 22nd of Safar, 1422, Shaykh Saalih al-Fawzaan (hafidhahullaah) was asked the following question regarding the statement of Salmaan al-'Awdah, "Respected Shaikh, on of them says (i.e. al-Awdah), "The banners that are being raised in the whole of the Islamic world today, are the banners of secularism." (Cassette: Yaa LaJarraahaat al-Muslimeen) What is the ruling regarding this saying?" Shaikh Saalih al-Fawzaan (hafidhahullaah) responded:

"This statement is falsehood, generalising the ruling upon the people that they are disbelievers and secularists. This is general Takfeer, and refuge is in Allaah. Amongst the people are believers, and amongst them are disbelievers, and amongst them are hypocrites, so we do not generalise the ruling upon them.

This is not permissible at all, that kufr is made general over the people such that it is said, "All of the people are Muslims". This is not correct. Or that it should be said, "All of the people are disbelievers". This is not correct. Or that it should be said, "All of the people are hypocrites". This is false speech. Rather, we say that amongst the Muslims are truthful ones, and amongst them are hypocrites, and amongst them are disbelievers. (From his lesson in explanation of Kitaab ut-Tawheed).

17.Zarabozo speaks boldly against Shaikh Uthaimen (rahimahullaah)

From Zarabozo's translated book "Islamic Fatawa regarding women" p.291 in the footnotes he writes:

"May Allaah reward Shaikh Uthaimen for his efforts for the sake of Allaah. On this particular point, however, it seems that he has ignored the law of necessity⁹¹. If the action is truly harming the woman, then it is difficult to side along with Ibn Uthaimen's response to this question. Perhaps, it would have been best to reply that this sister should look for other ways by which she may cover herself and, at the same time, not cause herself any physical harm. Allaah knows best. –JZ"

There is nothing wrong with differing with a scholar, so long as you have evidence from other scholars, or if your are a Mujtahid yourself (which Zarabozo IS NOT by the way), but to speak in the manner above, is unbecoming. In the conference in Birmingham, UK

⁸⁹ And this is another distortion, for indeed there are numerous lands in which Muslims can practice Tawheed freely and openly, and in these lands the Sharee'ah rule exists and is enforced – even though it may not be perfect and complete, nevertheless, some of it is established and the Muslims live under it and benefit from the safety and sanctity that it provides.

⁹⁰ Zarabozo (1994), The Friday Prayer – part II Khutbahs I, p.128.

⁹¹ Again, note the language and the subtleties here. Who is Zarabozo to be correcting the scholars in this way with these words?

(August 2001) Shaikh Fawzee al-Atharee, a student of Shaikh Ibn Uthaimen for 10 years, quoted a number of narrations from Imaam al-Albaani about Shaikh Ibn Uthaimen, referring to him as one of only two people he recognises as being capable of independent ijtihaad in the current times, the other being Imaam Ibn Baaz. Hence, Zarabozo should show some humility!

18. Zarabozo Even Speaks Ill Of Shaikh Al Albaani In Terms Of ILM AL HADEETH. That Shaikh Al Albaani's Critiques are More Damaging Than Ibn Hazem!!!

Taken from his tape 'Understanding Saheeh al Bukhaaree and Saheeh Muslim' copied and distributed by Hidaayah (Allaahu yahdeehim), Birmingham.

Zarabozo says: "More recently though and perhaps more damaging (than Ibn Hazm) are the critiques or criticism of Muhammad Nasr Deen al Albaani especially with respect with Saheeh Muslim."⁹²

Is this the way to speak about the knowledge of Ahlul Hadeeth? More damaging? Who does he think he is talking about?

Zarabozo says:

"Now there is one thing we should keep in mind and this is amazing that Albaani does not consider this point⁹³."⁹⁴

How does Zarabozo know that Shaikh al Albaani rahimahullaah did not consider it unless he read his mind and listened to all 3000 tapes or so, those available and those not, let alone his multitude of books that have been printed and those yet to be printed!

Shaikh Hammad al Ansaaree rahimahullaah said: "From the understanding of the religion is benefiting from the people of knowledge, supplicating forgiveness for them and having mercy for them without sarcasm, (making fun of them) and without reviling them as some fools and ignorant people do."⁹⁵

Shaikh Ali Hasan AbdulHameed al Halabee said regarding the accusation of Zarabozo:

⁹² <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>.

⁹³ And it is as if Zarabozo is saying about himself, "**And it is amazing that I have considered this point...**".

⁹⁴ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>.

⁹⁵ Related from 'Explanation of Faatihah' by Shaikh Hammad al Ansaaree rahimahullaah. A former teacher and scholar in the Islamic university of Madeenah.

“All this saying is a slander and if you look in my book ‘Diraasat Ilmiyyah fi Saheeh Muslim’ then you will see it contradicts his claims, you won’t have to look elsewhere...”⁹⁶

All praise is due to Allaah, I found the book and after photocopying and studying it, I realised that there have been some innovators who have accused Shaikh al Albaani with the same slanders as Zarabozo. Zarabozo’s ill statement against Shaikh al Albaani are up-rooted from their deception and lies. May Allaah reward Shaikh Ali Hasan for his defence of the truth.

Zarabozo’s slander that Shaikh al Albaani attacks Saheeh Muslim a lot!!!

Zarabozo says:

“...One thing you should keep in mind about Saheeh al Bukhaaree and Saheeh Muslim, particularly Saheeh Muslim since al Albaani attacks it a lot.”⁹⁷

Zarabozo accuses Shaikh al Albaani of attacking Saheeh Muslim a lot!!! Rather Shaikh al Albaani rahimahullaah has defended Imam Muslim by mentioning supporting narrations to those which have a weak (da’eef) chain in Muslim. This will be shown below inshaa’llallah.

Shaikh al Albaani rahimahullaah has defended Imam Muslim and Imam al Bukhaaree by replying to those scholars that have made some of the chains unauthentic which had supporting chains in other books of hadeeth. Shaikh al Albaani researches to find supporting narrations, in consequence, defending the narration in these two authentic books. For example some scholars of hadeeth found a defect in the following hadeeth “Whoever injures a friend of Mine then I am at war with him...” this hadeeth is in Saheeh al Bukhaaree and Shaikh al Albaani rahimahullaah has brought supporting narrations for it in his as-Saheeha no.1640.

Also Shaikh al Albaani rahimahullaah has defended Imam Muslim when he narrated the hadeeth in Saheeh Muslim V8/127. Some scholars of hadeeth had found a defect in the chain of this hadeeth so Shaikh al Albaani researched it and found authentic supporting narrations for it. This can be seen in as-Saheeha no.1833.

There are many examples like this. In fact Shaikh al Albaani refuted the innovator al-Kawtharee who rejected many ahadeeth in the Saheehain (Bukhaaree and Muslim) and Shaikh al Albaani had refuted him on each hadeeth defending the authenticity of the ahadeeth in the Saheehain. This can be seen in his introduction of Aqeedat Tahawiyah p.37-40.

On page 25 of the introduction of Aqeedat ut-Tahawiyah, Shaikh al Albaani says “Anyone who has smelt the smell of knowledge of hadeeth that the saying of a scholar of hadeeth

⁹⁶ Question asked by Abdullilah Lahmami over the phone to Shaikh Ali Hasan 1422 – recorded.

⁹⁷ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>.

'reported in Saheehain' or 'reported Bukhaaree' or 'reported Muslim' **indeed he means it is authentic.**" And on p.25 he says "the Saheehain are the most authentic books after the book of Allaah by the agreement of Muslims from amongst the scholars and other than them...generally if a hadeeth that is narrated in Bukhaaree and Muslim then (we say) it has past the bridge and entered upon the path of authenticity and intact, there is no doubt in that, and that is the foundation we hold, and this does not mean that every letter or sentence or saying in the Saheehain is upon the level of the Quran , that it is not possible that there are mistakes in anything from some narrators, rather not, we do not believe perfection to any book after the book of Allaah...Imam Shaaf'ee said "Allaah did not allow any book to be complete except His Book"."

Why did not Zarabozo mention this about Shaikh al Albaani? Where did al Albaani attack Imam Muslim and his Saheeh???

Al Albaani slandered!!! That he only went to one source in his study of hadeeth regarding the narrators in Saheeh Muslim

Zarabozo says:

"Sometimes he takes a hadeeth and he discusses the isnaad and he says that this isnaad is weak because of such and such narrator. Sometimes he made a mistake that he relied upon one source in his grading of the narrator."⁹⁸

This is very shallow from Zarabozo, since this is a lie. Shaikh al Albaani does not go only to one source when checking narrators. The Isnaad (chain of narration) of Abu Zubair from Ibn Umar has been mentioned as being weak by other scholars of hadeeth in the past that Shaikh al Albaani took into consideration.

Zarabozo stated,

"... and this is a book by Ibn Hajr called Taqreeb wa Tahdeeb and as some of the people...(end of side 1) ...(side 2) gives one statement whether they are acceptable or not. And if you are going to grade hadeeth as a specialist should, you should not rely on Taqreeb wa Tahdeeb because he just gives you a summary."⁹⁹

This same argument that Zarabozo brings was brought before by various innovators such as Muhammad Zaahid al Kawtharee, and Mahmood Sa'eed al Misree. It may be that Zarabozo has just gone to these books and quoted from them. Shaikh al Albaani has already dealt with this reply to the these attacks against him in ad Da'eefah volume 1 p. 161. Inshaallaah this will all be dealt with here. Alhamdulillah, those who study the books and tapes of Shaikh al Albaani will come to realise that he has indeed defended himself before he died rahimahullaah and his books and tapes are continuing to defend him. If you go to the famous tapes called "Does Allaah occupy a place" then you will see on the second

⁹⁸ Ibid.

⁹⁹ Ibid.

tape of four that Shaikh al Albaani says "I have not made any hadeeth (in its chain not text) da'eef in Saheeh Muslim only after serious study of it and after having someone to proceed me in that." How can it not be so when he has read over the whole of the library in Damascus thrice over due to a lost page. Then someone comes after a quarter of a century later and says that Shaikh al Albaani only went to one source in his research!!!

As if Shaikh al Albaani did not know there was another book called Tahdeeb at Tahdeeb!!! And the accusation that he did not make serious study when talking about hadeeth!!!

Zarabozo says:

"You have to go to other hadeeth like Tahdeeb at Tahdeeb by Ibn Hajar..."¹⁰⁰

Has not Zarabozo read any of Shaikh al Albaani books of hadeeth such as as-Saheehah and ad-Da'eefah to see how many different sources he has used for each narrations!!

Zarabozo says:

"So you cannot go to Taqreeb wat-Tahdeeb and make a serious study of hadeeth especially when you are talking about the hadeeth for example in Saheeh Muslim."¹⁰¹

Just look at the condition of Zarabozo. He sits in the lands of the Kuffaar, preaching to an audience that is generally ignorant, unaware of these sciences, and this is how he portrays and belittles the knowledge of the Senior scholars.

Exposing Zarabozo's Lack Of Knowledge In What The Scholars Of Hadeeth Have Accepted Or Rejected

Zarabozo says

"Another mistake al Albaani made is that he takes one isnaad which is **Laith on the authority of Abi Zubair on the authority of Jaabir and there is about 31 hadeeth** in Saheeh Muslim with this chain and he concludes that all of them are weak."¹⁰²

This is not true, rather Shaikh al-Albaani accepts the narrations from Laith from Abu Zubair from Jaabir but the narration of other than Laith from Abu Zubair from Jaabir are the ones spoken about by the scholars of hadeeth.

This is a clear error from Zarabozo. He doesn't seem to know what the scholars of hadeeth have accepted or rejected. The proof of this can be found by what Ibn Hajar mentions in

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

¹⁰² Ibid.

'Nukat 'ala ktaab ibn Salah' in Volume 2: page 631 where he says "What is by way of Laith ibn Sa'd from Abu Zubair from Jaabir radiiallaahu 'anhu then that is which Abu Zubair did not make tadlees as is known in the famous story." And Imam AbdulHaq al Ishbeeli in his 'Ahkaam' as has been mentioned of him by Imam Zayla'iy in Nasb al Ray' (2/175) and Imam Dhahabi in 'Meezan al Itidaal' (4/37) and al Haafidh al 'Alaai in 'Jaami's at Taaseel' p.110.

The Truth About The Narrations Of Abu Zubair Upon Jaabir In Saheeh Muslim

Zarabozo says:

"The reason that he concludes these are weak is that he says Abu Zubair is Mudalis meaning someone who uses the term 'aan (on the authority of) incorrectly meaning that he did not hear correctly from Jaabir...all of the scholars of hadeeth at that time never included Abu Zubair as someone who commits tadlees. They were very careful who commits tadlees and they would try to study and find those narrators who commit tadlees... until Nisaa'i, the only scholar to say that in that time... the second being Ibn Hazm again and the third one to say it is al Albaani"¹⁰³

Note that The narrations of Abu Zubair upon Jaabar are accepted if they mentioned that Abu Zubair heard directly upon Jabar.

Let us now see what other scholars have said regarding these chains of narration in Saheeh Muslim by way of Abu Zubair from Jaabir: There are a number of scholars of hadeeth that have spoken about Abu Zubair having defects. For example Dafr Tahanawee said in 'Qawaa'id wa 'Uloom al Hadeeth' on page 474 "Muslim narrated in his book from Abu Zubair from Jaabir many ahadeeth by 'an'ana (on the authority of or from so and so rather than by way of hearing directly) and the **Hufaadh (memorisers of ahadeeth, meaning the hadeeth scholars) have said: Abu Zubair commits tadlees (not precise in narrating) in the ahadeeth of Jaabir, so which ever comes by way of 'an'ana then they are not accepted.**"

It is mentioned by 'Uqayli in 'ad Du'afaa' (4/133) that Laith ibn Sa'd said "I came to Abu Zubair al Makki and he gave me 2 books. When I went to my house I said 'I will not write them until I ask him' so I went to him and asked him 'All of this you heard from Jaabir? So he said 'there are some I did not hear and others I was told' so I said to him 'show me the ones that you heard (directly) so he wrote down for me that which I have written." That is why the scholars accept those particular narration by way of Laith upon Abu Zubair!!!

Ibn Qattan mentioned in 'al Wahm wal Ilhaam' (2/Q55) that when Abu Zubair was asked after he compiled a book on the narration of Jaabir that whether he heard directly from Jaabir and he said, "some I heard and some I did not hear (directly)." Some of the scholars understood from this story that Abu Zubair himself testified to his tadlees except the narration from Laith upon Abu Zubair amongst them:

¹⁰³ Ibid.

1. Ibn Hajar in 'Nukat 'ala kitaab ibn Salah' 2/631
2. Imam Abdal Haq al Ishbeeli in his 'Ahkaam' as is reported from him by:
3. Imam Zayla'ey in 'Nasb ar-Raya' (2/175)
4. Imam Dhahabee in 'Meezan al 'Itidaal' (4/37)
5. Haafidh 'Ala-ee in 'Jaami' Tahseel' p.110

Other Scholars Regarding Abu Zubair's Tadlees:

1. Imam Dhahabee in 'Tadkiratil Hufaadh' no. 113 mentioned "And more than one said: He is Mudalis but if he says 'I heard' the he is hujjah (a proof)."
2. Imam Nisaaee mentioned the Tadlees of Abu Zubair in 'A'amal Yawm wa Layla' p.431
3. Al Haafidh AbdulHaadi in 'Tabaqaat ulamaa al Hadeeth' (1/204) mentioned the tadlees of Abu Zubair.
4. Imam Abdal Haq al Ishbeeli in his 'Ahkaam' no.1383
5. Ibn Hazm in 'Muhala' (7/396) and (99/10)
6. Ibn Adiy in 'Kaamil' (2136/6)
7. Ibn Hajar put Abu Zubair in the third group regarding his tadlees so the scholars of hadeeth don't accept from them on this level unless they say they heard from directly rather than on the authority of someone else. This is in his 'Muraatib al Mudaliseen' (p442)
8. Ibn Boosiree in 'Misbaah az-Zujaaj' (6/2 Beirut print).
9. Ibn Qayyim said in 'Zaad al Ma'aad' (276/2) "Abu Zubair is a Mudalis, here he did not mention that he heard directly from Aisha"
10. Al 'Alaama Abadee in 'Ta'leeq al Mughnee' (34/1)
11. Abdulrahman ibn Yahyaa al Mu'alameeal Yamanee in 'Tankeel' (308/2) and his footnotes in 'al Fawaaid al Majmoo'ah' p.313.
12. Ibn Jurair said "I did not think I would live to see the ahadeeth of Abu Zubair being narrated"!!! from 'Kitab Jarh wa Ta'deel' by Ibn Abi Haatim Raazi p.74
13. Suwaid ibn Abdulaziz said that Shu'ba said to me "You take from Abu Zubair and he can't even pray"!!! from 'Kitab Jarh wa Ta'deel' by Ibn Abi Haatim Raazi p.74
14. Mu'adh ibn Hammad said: "I heard Hushaim say from Abu Zubair... so Shu'ba took his book and tore it up." from 'Kitab Jarh wa Ta'deel' by Ibn Abi Haatim Raazi p.74
15. Abdullah ibn Imam Ahmed said: I heard my father say 'Abu Ayyub Sakhtiyaani used to say: Narrated Abu Zubair upon Abu Zubair upon Abu Zubair'!!! I said to my father Imam Ahmed "It is as though he makes him weak." He said "Yes". from 'Kitab Jarh wa Ta'deel' by Ibn Abi Haatim Raazi p.75
16. Imam Shafi'ee said "Abu Zubair needs a supporting narrator." from 'Kitab Jarh wa Ta'deel' by Ibn Abi Haatim Raazi p.76

Can it be said that Shaikh al Albaani rahimahullaah only went to one source!!!! It looks like that Shaikh al Albaani was not the third one to say that Abu Zubair makes Tadlees as Zarabozo said, "the third one to say it is al Albaani"!!!

Zarabozo's talbees that if an isnaad (chain) is weak then this means the hadeeth is weak, trying to show that Shaikh al Albaani has made weak hadeeth in Saheeh Muslim without mentioning that he has brought supporting narrations to those weak isnaad's in Saheeh Muslim

Zarabozo says:

“And shah Waliyulaah ad Dahlawee says since there is Ijmaa in the acceptability of this hadeeth and we have lost many of the information that Bukhaaree and Muslim had to grade this hadeeth Saheeh and anyone who considers that there is any hadeeth in there as unauthentic then he has committed a bid'ah...”¹⁰⁴

It seems that Zarabozo does not separate between Isnaad and Matn, the chain of narration and the text. Shaikh al Albaani rahimahullaah has brought supporting texts to those in Saheeh Muslim whose isnaad includes Abu Zubair from Jaabir. For example the hadeeth “Aid your brother whether he is oppressed or is an oppressor...” Shaikh al Albaani rahimahullaah mentions this hadeeth in 'Irwaaal al Ghaleel' from the way of Muslim then he said “Abu Zubair mentioned by way of hadathana¹⁰⁵ with Ahmed so the doubt of tadlees (with Abu Zubair) is removed.” It seems that Zarabozo did not come across this in his (research)!

Shaikh al Albaani does not make the text weak in these narrations but that particular chain as weak and there is a difference which Zarabozo did not point out. In summary just because a chain of narration is weak it does not mean that the matn (text) is weak.

Zarabozo Accuses Shaikh Al Albaani To Have Gone Against The Ijmaa That Saheeh Muslim Is Authentic.

Zarabozo says:

“and **he is not following the way of the believers**¹⁰⁶ in other words he is not following the Ijmaa.”¹⁰⁷

Where is the Ijmaa? In what is there Ijmaa? Are we talking about the hadeeth or the narrators??? As for the hadeeths with weak narrators then Shaikh al Albaani has brought supporting narrations in other books so why the lies!!!

¹⁰⁴ Ibid.

¹⁰⁵ Which means it has told to us and this is different than 'an'ana (on the authority of)– this shows that only those narrations which have 'an'ana from Abu Zubair from Jaabir are not accepted. However those that are by way of hadathana (such and such told me) are accepted.

¹⁰⁶ Take note of his language...once more...

¹⁰⁷ <http://members.tripod.com/~Suhayb/Zarabozo-Fighting-to-Establish-State.html>.

Shaikh al Islam Ibn Taymiyyah said

“And that which is called Saheeh is that which some the scholars of hadeeth authenticated. And others differ from them in their authentication and they say: it is da’eef and not authentic **such as (some of) the wording which is narrated by Muslim in his ‘Saheeh’ and other scholars of knowledge contradicted its (those particular narration) authenticity.**”¹⁰⁸

Shaikh Wasiyullaah Abbassi’s Reply To Zarabozo’s Ill Statements And Ignorance.

Question: “There are some callers in America who speak ill of Shiekh al Albaani rahimahullaah and they say that he makes da’eef hadeeth in Saheeh Muslim and therefore he has gone against the consensus in the so how do we reply to him?”

Shaikh Wasiyullaah Abbassi said,

“First say he has not opposed the consensus since more than one scholar has made da’eef more than one hadeeth in Saheeh Muslim and you know in ‘Nuzhat Nadhr when Ibn Hajr said that the consensus of the authenticity of Saheeh al Bukhaaree and Saheeh Muslim is in other than those ahadeeth which have been spoken about. Tell him this. He is ignorant, he does not know, miskeen. Tell him that the consensus is regarding those that have not been spoken about not those that have. The truth (of the matter) is with Imam Muslim (due to the supporting narrations which is Shaikh al Albaani’s position). So Shaikh al Albaani did not go against the consensus, even if he did make a mistake here then we say to this person not to take this but to take the other things from the Shaikh. These people have a disease in the heart. The partisan groups and the Ikhwaaniyoon, and others masakeen...they just want to hold onto anything.”¹⁰⁹

Question: “Zarabozo says that Shaikh al Albaani only went to one source being Taqreeb wa Tahdeeb’ in his research regarding those narration spoken about Saheeh Muslim.”

Shaikh Wasiyullaah Abbassi said,

“Shaikh al Albaani knows more than him, his father and his grandfather. Don’t listen to his statement, these people are ignorant...These people are not concerned with the love of hadeeth. They have hatred for Muawiyyah not love for Ali (famous saying) as is said. I have experience with Jamaa’aat Tableegh and the Ikhwaan groups. Knowledge does not gather with them. If one of them learns then he will not say this empty saying,

¹⁰⁸ Majmoo’ Fatawaa (18 / 17-20).

¹⁰⁹ Questions asked over the phone by Abdulilah Lahmami 1422– recorded.

they are only concerned about speaking against the scholars or rulers. This is their knowledge.”¹¹⁰

Alhamdulillah what is apparent from all this is that Zarabozo is the one that needs to go and learn from the scholars rather than speak ill of one that has spent all of his life studying the deen having been brought up in Albania, and moving onto Syria and then to Jordan, learning from the scholars at that time. Then benefiting from the books in the large library in Damascus. Allaah opened the doors for him to be a reviver of the way of the Salafus Saalih. The scholars are indeed the friends of Allaah.

As for Zarabozo then he must repent from the evil he has committed in speaking about Allaah’s deen without knowledge and I leave him this hadeeth which al Albaani defended its authenticity in Bukhaaree:

“Whoever injures a friend of Mine then I am at war with him.” Shaikh al Albaani rahimahullaah has brought supporting narrations for it in his as-Saheeha no.1640 defending Bukhaaree for the weak chain that others have criticised.

¹¹⁰ Ibid.

Closing Remarks

This is only a small presentation of much of what Zarabozo can be criticised for with respect to his ignorance and his belittlement of the scholars – the while he is ignorant in the very things he claims to be rectifying, and there is much more that can be employed to illustrate that he is actually upon the Haraki manhaj of the likes of Safar and Salman and other biased partisans – all from his own writings.

Why does Zarabozo not remain quite and simply transmit the knowledge of the Imaams of the Sunnah. Why does he have the need to “evaluate” their fiqh and manhaj positions and make it look as if he is a “Muhaqqiq”, and then portray to the people that he is just as knowledgeable as them and can follow them up – all in the absence of having any **correct precedence from other scholars**? And the strangest thing is that he displays his gross ignorance in the matters he is attempting to correct them on, speaking from his own intellect and desires at times, presenting his own opinion and what he thinks – being in severe error in all of that.

We finish with the saying of Allaah’s Messenger (sallallaahu alaihi wasallam) that is appropriate here, “Verily Allaah does not take away the knowledge by snatching it away from the people, but he takes away the knowledge by way of the death of the scholars, until no scholars remain. Then the people take the ignorant ones as their leaders (i.e. scholars and guides), and so they give verdicts without knowledge, going astray thereby, leading others astray.” (Saheeh Muslim).

May prayers and peace be upon the Messenger, his family, companions and those who follow in his way until the Hour is established.