

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Some of the allies of Greenlane in Stoke On Trent say, "The Admin of Masjid Abu Hurairah Think That They Are The Only Ones Upon Truth In Stoke On Trent!"

Say to them: Read this first: <https://masjidfurqan.co.uk/2021/11/05/deviations-of-jamiat-ahle-hadith-uk-and-greenlane-reminder-to-their-allies-in-stoke-on-trent-at-markaz-at-tawheed-markaz-as-sunnah-and-their-ilk/>

Secondly, say to the allies of Greenlane: Adhere to the methodology of the pious predecessors and abandon the people of deviation at Greenlane.

Imaam Al-Awzaa'ee [may Allaah have mercy upon him] said, "O Muslims! Fear Allaah, accept the advice of the sincere advisers and the admonition of the admonishers. know that this knowledge is religion, so beware of what you do, from whom you take your religion, the one you follow and the one with whom your religion is safe, because indeed all the proponents of religious innovation are falsifiers, liars and sinners. They are not cautious - neither do they pay attention nor do they fear, and together with that they are not to be trusted that they would not distort what you hear. They say what they do not know with regards to what they disapprove and when proclaiming their lies; but Allaah (knows, hears and sees) what they do. Therefore, be cautious of them, do not trust them, reject them and avoid them, because indeed this is what your earlier scholars did and commanded, and likewise the righteous ones who came thereafter. Be careful of opposing Allaah and being the means to destroying the religion He has ordained - breaking its commands and prohibitions, nullifying and weakening it by respecting the Mubtadi'ah and those who initiate that which is not from the religion, because you know what has been transmitted (i.e. the prohibitions) about respecting or exalting them. And what can be greater respect and exaltation than acquiring your religion from them- following and believing them, drawing close to them and assisting them in enticing the ones they entice, persuade to (adopt) their views and the religion (i.e. religious innovations) they follow. This (i.e. accompanying, cooperating with ahlul bidah) is enough to be regarded as associates of theirs in what they do". (1)

Mubtadi and His Followers

Question to Al-Allaamah Zayd Bin Haadi [may Allaah have mercy upon him]: Is there a difference between the verdict against a person that he is from the people of religious innovation and the verdict that he is a Mubtadi [innovator]? And does the verdict against a person that he is not a Salafi or that he is a Hizbi necessitate that he is a Mubtadi [innovator]? Can you please shed light on this affair?

Answer: Firstly, you should know that indeed Ahlus Sunnah are people who fear of Allaah. They neither make Takfeer [i.e. declare a person a disbeliever], Tafseeq [i.e. declare a person a sinner] and Tabdee [declare a person an innovator] except against the one who deserves it based on the evidences in the Book and the Sunnah, and the understanding of the pious predecessors of this Ummah.

Secondly, you should know that the people of desires and misguidance are [categorized into] those who are followed and those who follow. Indeed, those who are followed are the ones who set up

the various principles of Bidah and call to their innovation and misguidance, and they will carry their burden of sins and the burden of the sins of those whom they misguided without knowledge, as it is clearly stated in the Qur'aan and the Sunnah.

As for the followers of a leader from amongst the people of desires, then in most cases they are of two categories:

The First Category: Those who possess knowledge, but they harbour evil intentions, so they yield to Satan, desires and the urge of the evil soul. They follow the people of misguidance and oppose the callers to guidance [in that which] Allaah sent His Messenger Muhammad [sallal-laahu-alayhi-wasallam] with.

The Second Category: Their share of knowledge is little, so the people of desires take advantage of them and they become [part] of their group. They convince them that what they call them to is the manifest truth and that what their opponents are upon is falsehood. And they convey to them a huge [number] of affairs that resemble the truth but are falsehood in reality, in order to deceive them and submerge them into misguidance.

As for those who are followed-those who set up principles of bidah and call the people to their bidah and misguidance-then indeed they are marked with the bidah they innovated and call the people to, and for them there is no honour.

As for the followers of the people of desires, it is as I have stated that they are of two categories in most cases. They are to be called to the Sunnah and to cling to it, and that they reject the bidah they have been deceived by and have yielded to. (2)

Question to Al-Allamah Ubayd Bin Abdillaah Al-Jaabiree [may Allaah preserve him]: The questioner says: Assalaamu alaykum warahmatullaahi wabarakaatuhu. We hear a statement from some of the Mashaayikh of Ahlus Sunnah: "This man is from the people of Bidah"; is it understood that he is a Muftadi [an innovator] or not?

Answer: What I have knowledge of is that this statement has two applications according to Ahlus Sunnah. The first of them and it is what is meant in most cases is that he is a Muftadi [an innovator]. He knows the truth but he is an obstinate person. He refuses [truth], but not deviation; he knows the Sunnah, but refuses to follow it and [follows] Bidah. He commits Bidah whilst knowing that it is bidah.

The other meaning is that this man is a person upon innovation-meaning: He commits bidah even though he is not an innovator, because what we know regarding the methodology of Ahlus Sunnah Wal-Jamaaa'ah is that they do not declare any specific person an innovator until the proofs are established against him. (3)

Whoever Does Not Make Tabdee of a Muftadi Is Also A Muftadi – [Clarification of This Statement By Al-Allamah Rabee Bin Haadi]

Al-Allaamah Rabee Bin Haadi [may Allaah preserve him] stated: It is not correct to apply this principle unrestrictedly because it maybe that he is unaware of the Bidah committed by that person, therefore he refrains from declaring him a Muftadi [an innovator] due to [ورع – i.e. fear of falling into a doubtful matter that might lead him to something forbidden and affect him in the afterlife]. Why should you declare him an innovator? [i.e. why should you declare him an innovator when it is the case that he is unaware of the bidah of that Muftadi or refrains from making Tabdee out of ورع]. However, if he knows the innovator [i.e. knows that such a person is upon bidah due to which the evidence was established against him], loves him and allies with him, then he is a Muftadi. This is the distinction in this affair. He knows that that person is a Muftadi but he aids him and wages war against Ahlus Sunnah Wal Jamaa'ah, then he is a Muftadi without a doubt. As for a person who does not know that such and such person is a Muftadi, he is not to be declared an innovator.

You [i.e. the scholar, or student of knowledge who is qualified to make Tabdee] – the one who studied the affair of [that person] and you know that he allies with a Muftadi, places him in a favourable position, wages war against Ahlus Sunnah for the sake of that Muftadi and for the sake of this falsehood, then this person is a Muftadi, misguided. As for the person who does not know that indeed such and such person is a Muftadi, then advise him and clarify for him [i.e. with clear unambiguous proofs until he understands] that such person is a Muftadi. So, unless he ceases [i.e. refrains from defending this Muftadi after understanding the evidences], then put him [in the same place] with his companion – the Muftadi. (4)

The Cause of Splitting

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said: The cause of the differences that take place between the callers is the differing in methodologies. And had the callers (may Allaah guide them and grant them success) traversed a singular methodology; and that is the methodology of the Messenger [sallal-laahu-alayhi-wasallam]– that which the Messenger (sallal-laahu-alayhi-sallam) and his companions were upon, then these differences would not have occurred. Therefore, it is obligatory upon all the callers to make their methodology one–upon the Book of Allaah and the Sunnah of the Messenger of Allaah (sallal-laahu-alayhi-wasallam); and that their call is (carried out) for the sake of Allaah and to make the word of Allaah uppermost. Their call should not be for the sake of desires, raising individuals or parties; rather their call should be sincerely for Allaah's Face, to make Allaah's word uppermost, to follow the Messenger of Allaah (sallal-laahu-alayhi-wasallam) and to aid his Religion. (So) by way of this the differences will cease.(5)

Al-Allaamah Zaid Bin Haadee Al-Madkhali [rahimahullaah] said: It is not permissible for the one who knows something concerning the innovations of Ikhwaan Al-Muslimeen (The Muslim Brotherhood-illegal partisan group) or other than them amongst the people of innovation and error that he remains silent about clarifying (their affair), whilst he has the ability to clarify; because refuting the people of innovation and errors is obligatory upon those who have the ability to do so from amongst the People of Knowledge. And when it is established by some of them, the obligation is lifted from the rest.

As for fearing splitting as a result of refutation against the sects, then there is no legislated

Islamic excuse for refraining (from such); because having love for unity (upon the sound creed and methodology of the salaf) is what is correct and more deserving to be desired and followed. The innovator is the cause for the splitting in the Ummah; because splitting is connected to innovation and unity is connected to the Sunnah.

And the obligation of refutation against the Mukhaalif (the one in opposition to the truth) is not lifted from the scholar due to anticipation of harm, unless it is harm he is not able to bear; then (in this case), Allah does not burden a soul beyond what it can bear. The earth is not devoid of people of knowledge to carry out refutation against the innovator and the one in opposition to the (truth). (6)

Abandoning The Truth Due to Desires of The Dunyah

Imaam Ash-Shawkaanee [maay Allaah have mercy upon him] stated:

We often see a man holding a belief that agrees with the truth and what is correct; but when he speaks to someone who disagrees with him – the one who inclines to something of the religious innovations, not to mention one of the people of leadership and one of those in possession of something of the worldly life, and not to mention one of the kings, he agrees with him, strengthens him, supports (intervenes on his behalf) and aids him against others. The least in such situations is that he would conceal what he believes is the truth and despises – in presence of a person who from whom it is neither possible to receive harm nor is he able to benefit from him – what has become clear to him is the right thing; so what about someone from whom harm and benefit is possible? This – in reality – is from that which is tantamount to giving preference to the worldly things and the present life of this world over the religion and the Hereafter. If he looked closely and pondered on what has happened to him, he would have known that his inclination to the desires of a man, two men, three or more – amongst those he compliments in that gathering, conceals the truth in order to be in agreement with them and in order to attract their affection, get hold of what they possess and escape from being alienated by them – is a shortcoming in (standing for the) truth and tantamount to exalting falsehood. Were it not that these people are greater in his sight than the Lord, he would not have inclined to their desires and left what he knows is what Allah wants and demands of His servants. (7)

Al-Allaamah Rabee Bin Haadee [hafidhahullaah] stated in the introduction of his Book titled: **The Methodology Of Ahlus Sunnah Wal Jamaa'ah In Criticizing Individuals, Books And Groups**: However, the most dangerous of these (above) categories and the ones who produced the worst consequences were the people of innovation-the spiteful ones that are filled with hatred. This is since by their plotting scheming and their camouflaging of themselves behind the cover of the Sunnah, they were able to penetrate every barrier. Thus, they managed to pour into every crack from these schools, universities and masaajid. And they were able to create a group that carried their ideologies, whether all of it or some of it, and whether intentionally or unintentionally.

So this group-which they had trained and prepared according to the way they saw fit-began to form movements calling the people towards these ideologies in the universities, schools and elsewhere, and upheld it by becoming active in this place and that place. And these were crucial and significant times in which the dawah (call) to Allah had a great need for enthusiastic and active individuals that

would raise its flag with firmness and conviction, fighting the enemies of falsehood, schemes and plots and thus turning them back upon their heels in disgrace.

So then using the name of Salafiyyah and the names of justice and fairness, this group was able to present the innovators-those who wage war against the people of Sunnah and Tawheed in their own land-as ones who were oppressed.

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And corrupted the minds and the beliefs of many of the youth, distorting the image of the Salafi Manhaj and its adherents in the eyes of the youth. Then the figureheads within this group began calling towards a 'New Methodology' with regards to criticizing the methodologies, ideologies, books and individuals-and they claimed that this was the methodology that was just and fair. So many of the youth and those who wrote in their favour began to think that such was the correct way. Rather, they even claimed that it was the Methodology of Ahlus Sunnah Wal Jamaa'ah and this spread and circulated in the writings of some of those who ascribed themselves to the Salaf.

And it had an effect on many of the youth, such that they accepted it and clung onto it, thinking that it was the truth and that it was just. And then unfortunately, that began to become deeply rooted in their hearts and they did not realize that this was a way of thinking that was foreign to Islaam and Muslims. This view crept into them from their enemies in the same manner that other (deviant) ideologies had crept into Islaamic Societies.

The effects of this methodology became clearly apparent in the conversations, debates, writing and attitudes of many of the youths and teachers.

So this methodology began to take firm root in the people's hearts. And from its evil consequences, was that it weakened the Principles of Walaa Wal Baraa [Loyalty and Disassociation] to Allah and for the sake of Allah, and to the Methodology of Allah and those who adhere to it-instead there became manifest the loyalty, love and esteem for the callers, books, ideologies and methodologies that were all far from the Salafi Manhaj, and for their people and not it's people.

Rather, that became the main avenue used in fighting the salafi Manhaj and they changed it with strong determination so that it (the Manhaj) would be replaced from its original form, halting its progression in its tracks after its departure had already taken place. This (new) methodology had a great influence upon Writers who were one thought were from the best of the Salafis and from virtuous characters, personages and figures.

We ask Allah to grant them the ability to tread the way and methodology of their righteous predecessors in regards to calling to the Clear Methodolgy of the Salaf, the dedicated education of the youth that are upon it and implanting love for it and its followers whether they are dead or alive, and to follow their example and strengthen themselves by affiliating themselves to them. [Source:

Salafitalk.net, also see the Arabic titled: 'Manhaju Ahlis Sunnah Wal-Jamaa-ah Fee Naqdir Rijal Wal-Kutub Wat-Tawaa-if; page: 19-20]

Al-Allaamah Rabee Bin Haadee [Hafidhahullaah] said: If you see a person upon truth and another (person) upon falsehood, it is obligatory that you aid the truth and warn against falsehood; if not, then you are dead-neither recognizing good nor rejecting evil and this is a sign of the heart's hardness. [Majmoo 14/271]

Al-Allaamah Rabee Bin Haadee also said:

With regards to the conflict between the adherents to truth and the adherents to falsehood in every era and place, then the truth must reach its goal which Allaah has promised -that the religion He has ordained will supersede, the adherents to truth will be given the upper hand over the adherents to falsehood and it is a must that falsehood and its adherents will be defeated and end in failure. Therefore, it is obligated on the adherents to truth – pure Ahlus Sunnah – to be upon steadfastness and resilience, embark upon hard work with everything by way of which they are able to aid the religion ordained by Allaah in creed, commands, prohibitions, rulings and methodology; and that they give it the upper hand against falsehood in all its forms and images, whether it is disbelief or hypocrisy coated with Islaam, a manifest bidah [i.e. religious innovation] or a bidah coated with Islaam. Allaah [The Exalted] said: [هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون – It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)]. [Surah At-Tawbah. Aayah 33]

Ahlul Ahwaa [the people of desires (i.e. ahlul bidah)] share this hatred with them, therefore there's nothing else except that the adherents to truth employ the legislated means to actualise this promise and this affair that is incumbent upon the scholars of Ahlus Sunnah. Wherever the adherents to the Salafi methodology and its students are or wherever they go, then it is obligated on them to step up and aid one another to raise the word of truth, Tawheed and Sunnah, and to subdue religious innovations, misguidance and doubts; establish Allaah's proofs against all the various misguided people, make known the reality of the liars and the fakers. And they should know that the opponents against the truth have reached the highest level of plotting and planning, and from this is their preoccupation with the task of silencing many amongst Ahlus Sunnah and the adherents to truth, and restraining them from confronting the falsehood that is covered in the garb of truth. This category of people amongst the adherents to falsehood are more severe in employing lies, duplicity and pretending to possess that which they do not possess; so they are just as the Messenger [sallal laahu alayhi wasallam] stated, "The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood".

So, we find them as ones who praise the people of falsehood the most and making their affair to appear pleasing, whilst they are the most severe in speaking ill against the adherents to the truth and its callers. Indeed, they have set up corrupt principles to aid falsehood and the adherents to misguided methodologies; waging war against the adherents to truth by devising plots and repugnant affairs,

manifesting their hatred and enmity against the adherents to truth and hastening- without boredom and tiredness – to instruct the youth to oppose the people of truth, striving hard to aid falsehood and topple the adherents to truth. We ask Allaah [تبارك وتعالى] to raise His Word and guide these people or relieve the Ummah from their evil. Indeed, our Lord is One who hears invocation. And may Allaah's peace and blessings be upon our Sayyid Muhammad, his family and companions until the day of judgement. <https://salaficentre.com/2020/07/24/the-danger-of-lies-and-its-evil-consequences-and-different-types-of-liars-by-shaikh-rabee-bin-haadee/>

The Splitting and Differing in the Ummah is Due to the Innovations and Innovators

<http://www.salafipublications.com/sps/sp.cfm?subsecID=GSC01&articleID=GSC010003&articlePages=2>

Listen here By Shaikh Abu Hakeem [may Allaah preserve him]:

Rebuttal of The Claim "You Salafis Are Too Harsh"

<https://salaficentre.com/2015/12/30/a-precise-robust-and-evidence-based-response-to-the-false-claim-you-salafis-are-too-harsh-by-ustaadh-abu-hakeem-bilaal-ibn-ahmad-davis-hafidhahullaah/>

On the Innovation of al-Muwaazanah

<http://www.salafipublications.com/sps/sp.cfm?secID=MNJ&subsecID=MNJ12&loadpage=displaysubsection.cfm>

[Ref1: Taareekh Dimashq 6/361]

[Ref2: An Excerpt from Al-Ajwibah Al-Athariyyah Anil Masaa-il Al-Manhajiyah, Khamsoona Su'aalan Wa-Jawaaban: page: 18-19]

[Ref3: Al-Haddul Faasil Bayna Mu-aamalah Ahl As-Sunnah Wa Ahl Al-Baatil 60. slightly paraphrased]

[Ref 4:An Excerpt from 'Awnul Baari 2/891]

[Ref 5: Al-Ijaabaatul Muhimmah Fil Mashaakil Al-Mulimmah. pages 221-222]

[Ref 6: Al Ajwibah Al Mukhtasar Alaa As-ila Al-Ashrati Page43-44]

[Ref 7: An Excerpt from Adab At-talab Wa Muntahaa al-Adaab. pages 94-95]