

Clarification
Concerning The Manhaj of
Green Lane Masjid
And its Conference on
6th September 2013

Questions & Answers

With

Fadheelatush Shaikh

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(Student of Imaam Badee ud deen Sindhee for over 20 years)

KEY

GLM = Green Lane Masjid

MJAH = Markazi Jamiat Ahlul Hadeeth

Questioner: Shaikh I have some personal questions and some brothers who are very close to me have collectively compiled them. As there were some issues pertaining to the deen which we were concerned and worried about because there are problems, so we got together and wrote a few points and we wrote them in some detail with regards to the dawah.

So Shaikh we wanted some advice from you, the brothers wrote these questions with great responsibility, agreement, fairness and by being just in their presentation to you. We seek some advice and guidance from you with regards to how to move forward in the dawah, however Shaikh they are very detailed. So I am ready to ask you as I have them written and I wish to read everything to you and if possible Shaikh advise us according to it.

So at first Shaikh I will mention some details and then ask the questions. If you wish to write something or you would like further clarification then please ask. So I begin and I have written

My questions are about Green Lane Masjid (GLM) and you might have heard of their name, they are in Birmingham, and this masjid in the past was with Markazi Jamiat Ahlul Hadeeth (MJAH) (ie they ran it) however since then some new trustees have taken charge in administrating the affairs of the masjid and WE have no allegiance to both parties. However in the past we used to cooperate and work with the masjid with regards to the affairs of the dawah.

Recently in the winter and winter before, the masjid (ie the new trustees here on in) in cooperation with Jamiyyah Ihya' at-Turaath al-Islaamee organised conferences in which the likes of Shaikh Sadlaan, Shaikh Sadhaan, Shaikh Sa'ad ash-Shithry as well other scholars come and participate, furthermore, they (ie GLM) also deliver weekly lectures. Despite this in the last three years, due to some problematic issues the brothers have stopped working with GLM and we are also simultaneously propagating Dawah Salafiyyah in our respective areas, All praise be to Allaah.

So as for some of the problems we have with them some of them are,

GLM invites Duaat to its stage who signed the pledge of mutual agreement (referred to as the pact) in 2007, Shaikh you might have some knowledge of this agreement which two well known organisations ie **al-Kauthar** and **al-Maghrib** signed and I will also mention more details concerning this

later. So in this agreement, they made it permissible to cooperate and to work with well known people of innovation and shirk which include, Soofees, Deobandeers and Wahdatul Wajoodees and others and some of these people are well known for their opposition to dawah Salafiyyah.

This agreement also contains a specific point of contention and that is that differences in Aqeedah should be dismissed and overlooked and not to speak against any corrupt Aqeedah, also differences in Aqeedah should be understood as permissible differences of opinion. Shaikh this agreement also entails the people (who have signed the agreement) not to speak against one another.

There is a Duaat whose name is Tawfique Choudhry, a graduate of Madeenah University and he has also signed this pact and this Da'ee has also said things about the scholars, that they are old men who have too much time on their hands and this is why they refute each other and that we should leave such scholars and move forward. This Da'ee runs an organisation called [al-Kauthar](#) which delivers courses on Fiqh and Aqeedah and this Da'ee is the head of this organisation and he himself and it is well known about him that he cooperates and works with Ahlul Bidah.

There is another organisation called [al-Maghrib](#) which also delivers courses on Fiqh and Aqeedah and the head of this organisation is Muhammad Shareef who is also a graduate of Madeenah University and this Da'ee has also signed this pact. In addition to this there is another specific individual who has a prominent position with [al-Maghrib](#) and his name is Yasir Qadhi, he is the actual one who authored the pact and now this very same individual openly says he no longer a Salafee and also says he does not consider Salafiyyah to be sufficient for this time or era, so this is his statement. This individual continues to work with [al-Maghrib](#) and his books and lectures are still being sold in GLM and GLM have not refuted or rebuked him in any way shape or form. He (Qadhee) says openly on [al-Maghrib's](#) website that we do not adhere or follow any manhaj.

(TN: NOTE: At the time, when these questions were posed to Shaikh Abdullaah Naasir Rehmaanee, Yasir Qadhi's books and lectures were still available on Red Brick Media's website, which in essence is GLM (*Red Brick Media is a trading name of GLMCC Trading Limited*). For months this remained the case (after Yasir denounced Salafiyyah) and then a few days after knowing about this Question and Answer Session, his lectures were immediately removed but the book of this non-Salafee is still available to purchase even now!!!! SEE APPENDIX FOR SCREENSHOT)

GLM is calling and inviting [al-Kauthar](#) and [al-Maghrib's](#) Duaats to their stage for dawah whereas GLM knows they signed the pact in 2007, so despite this GLM cooperates and works with them and still calls their duaats to their stage. In addition to this GLM have not clarified their position with

regards to the pact and yet have continued their full cooperation with **al-Maghrib** and **al-Kauthar**. Yet the scholars have refuted the pact and those who signed it from them Shaikh Alee Naasir al-Faqeehee, Shaikh Rabee Ibn Haadee al-Madkhalee, Shaikh Ubaid al-Jabiree and Shaikh Waseeullaah Abbaas al-Makkee.

Lastly Ahsan Hanif is one of the heads of GLM who has worked for **al-Maghrib** for a number of years for continues to work for them as an instructor, he has been advised against this a few times ie not to work for them but he still does despite the advice. The other heads of GLM say they have no difference or problem with **al-Maghrib** and **al-Kauthar** because they say these organisations are like and they give the example of Madeenah University because it and these institutes have no manhaj. So the heads say **al-Maghrib** and **al-Kauthar** has no manhaj just as Madeenah University as they have numerous teachers,

So Shaikh I move onto the questions, shall I pose one question at a time or all of them at once what will be more appropriate for you?

QUESTION 1

Questioner: Should GLM openly free themselves and take a stance on the pact and those who signed the pact?

Shaikh Abdullaah Naasir: **So you said the masjid was with MJAHI so why did they leave it?**

Questioner: The information I have is that MJAHI were running this masjid and when the dispatches programme was broadcast about the masjid, it became difficult for the administrators of MJAHI to resolve the issues, So the people who are currently running the masjid, who were with MJAHI and their companions, they said to MJAHI to handover the masjid to them. I do not have the finer details concerning this however it has been heard they took the masjid from them for a short period and now they have a disagreement about this which is ongoing. We have however no concern with this nor do we seek a position our concern is just with the dawah.

Questioner: repeating question 1

Shaikh Abdullaah Naasir: **The masjid is still established right?**

Questioner: Yes the masjid is established.

Shaikh Abdullaah Naasir: **So you want to say how to make a stance?**

Questioner: Ie the people who are working in the masjid for example Dr Ahsan Hanif who is a trustee of the masjid and one of its head who does dawah there (ie in the masjid) and who is also an instructor with **al-Maghrib** and there are other instructors that work for **al-Maghrib** who have signed the pact that they will not take a stance or refute the people of innovation and Shirk.

Shaikh Abdullaah Naasir: **How will you do you work?**

Questioner: Pardon

Shaikh Abdullaah Naasir: **how will you do your work as the masjid is with GLM. So in what capacity will you do your work there or will you work outside the masjid in opposition to them.**

Questioner: No No Shaikh we are not doing any work for them, at first there were numerous brothers who were cooperating and working with them for example on conferences and other dawah programmes and they would participate in this. So this is our objection and the objection of the brothers and one of the questions is should we cooperate with the masjid. These are just some of the problems with them and there is a lot of detail in this as well as other problems but we have just presented a few of the issues to you. For example the saying of the trustees that they intend to traverse the manhaj of **al-Maghrib** and **al-Kauthar** and the way they do their dawah we intend to do our dawah in the same way.

Shaikh Abdullaah Naasir : **Bismillaah Wal Alhamdulillah wasalatu wasalamu ala rasoolullah Wa baad, we have heard what you said that there are some brothers who have formulated this writing and questions with collective agreement in which you have mentioned and talked about a masjid which was first under MJAH and it is apparent from your words that they were unable to run it and then this organisation took control of the masjid and they are now running it.**

And their manhaj is and you have told me about their manhaj that they cooperate and work with Ahlul Bidah from the likes of the Soofees, Wahdatul Wajoodees, hulloolees, asha'aree and all types of people and they believe cooperating with them is permissible, furthermore the 2 institutes you mentioned ie **al-Kauthar and **al-Maghrib** and they work and cooperate with them. So in light of this information and detail and what you asked shall we cooperate with them or not then I would say,**

Cooperating with them is against the Salafi manhaj because these people do not take care or preserve their Aqeedah and in the issue of cooperating with Ahlul Bidah they are negligent, rather they are from the people who make you join with Ahlul Bidah and those who

cooperate with them and they totally disassociate themselves from the Aqeedah and they say to the extent that Aqeedah should not be spoken about and not to censure or reprimand someone's Aqeedah, Whereas all of this is opposition to the manhaj of the Salaf us Saaleh.

So such a masjid in which such people are working who have this understanding of Aqeedah and manhaj then there should be no cooperation whatsoever with them except with regards to dawah, meaning, that if you find people then give them dawah and present the truth to them so the way and the correct manhaj is clear to them and maybe some brothers who do not have a great depth of knowledge they do not know these issues, they should be rectified and advised however one thing should remain intact and that is whoever takes on the role of advising should not have any element of fitnah as fitnah in the deen of Islaam is reprehensible and fitnah is worse than killing and whoever shows the way of rectification without fitnah is good.

It is established in the book and the Sunnah that it is impermissible to cooperate and to work with Ahlul Bidah. The saying of the Messenger of Allaah (Sallallahu Alayhee Wasallam) is that a group of people will come after you who mention such issues that you and your forefathers would not have heard ie new issues so the Messenger of Allaah (Sallallahu Alayhee Wasallam) said 'stay away from them and keep them away from you ie so those people who say new things not from the book and Sunnah and do such innovations so stay away from them and keep them away from yourselves. And the best guidance is the guidance of Messenger of Allaah (Sallallahu Alayhee Wasallam) and the worst of the affairs are the newly invented matters.

So from the worst of the affairs are the newly invented matters, thus, cooperating with an innovator or the people of innovation is impermissible in the Sharee'ah in any form no relations should be with them except giving dawah to them and even that should be according to the criteria and limits clarified by the people of knowledge. That should be in a form that does not raise any doubts that one loves them or is formulating a relationship with them and so on. Therefore it should be in such a way that the people are not misled.

Some of our people call Ahlul Bidah to their stages words unclear (thinking they might soften up).... Whereas by calling them to the stage and respecting them many people will be misled and fooled So there should not be any misleading or deception and things should be done in this way.

In general no cooperation is allowed or permissible with Ahlul Bidah at all. The masjid calling such people [GLM] who have some sort of link or connection with Ahlul Bidah, the

Soofees and the hulloolees or is sitting with them, such organisations whose manaahij are contrary to the intent and purpose of the manhaj of the Salaf us Saaleh, just like the example you have given of **al-Kauthar** and **al-Maghrib** then, no cooperation should be made with them and something should be put in place which minimises fitnah, Indeed rectify without fitnah.

This is the manhaj, and if you can rectify someone then definitely do it as the deen is naseehah and the deen is something that wishes good was said to the Messenger of Allaah (Sallallahu Alayhee Wasallam) to command the people to establish the prayer, to give zakah and to guide the people to good. So if something is not clear then you may ask again.

Questioner: Yes Shaikh I would like to clarify a point, that is, from the trustees of GLM his name is Ahsan Hanif he works and is an instructor for **al-Maghrib** and I'm mentioning this with a little more detail, so from the likes of the people of **al-Maghrib** there is Muhammad Shareef and many others from amongst them who have signed this pact and have agreed to have some softness and leniency with others in issues of Aqeedah and not speak about them.

No one from GLM has signed this pact however the problem and issue is no one from amongst them has clarified their positions on this pact and have never told the people about it, whether they are against it or whether they agree with it. Yet the issue is the Duaat of **al-Kauthar** and **al-Maghrib** and there are many of them who have signed this pact in that they will adopt softness with regards to issues related to Aqeedah and some of these individuals sit with the people of shirk.

To be clear no one from the people of Shirk has come to GLM to give dawah so there is nothing like this. However, the issue is the Duaat of **al-Kauthar** and **al-Maghrib** are invited to the stage to give dawah and lectures so the question was from this angle, should GLM take a stance on the pact and those who signed it because the people see these Duaat coming to the stage of GLM and delivering lectures, so what should the people of GLM do?

Shaikh Abdullaah Naasir: **Meaning the masjid was with MJAH ?**

Questioner: Yes

Shaikh Abdullaah Naasir: **So where is the leadership of MJAH are they not looking into these affairs?**

Questioner: Shaikh they have no say in the affairs of the masjid now. New trustees have come and they are running it now. MJAH want the masjid back and their disagreement is ongoing. That issue however

is separate and I do not have the finer details about it as to what happened as MJAH are saying they gave them the masjid for only 3 years and these people saying they were given the masjid for 30 years and Allaah knows best. MJAH can not say anything with regards to the dawah as they are no longer trustees. The trustees of GLM now are Sa'eed, Naeem and Ahsan Hanif as for the old trustees like Abdul Hadee and others, they have left.

Shaikh Abdullaah Naasir: The brothers sitting with you can they by the use of the law get the masjid back and free it.

Questioner: No Shaikh we are not interested in this, however, MJAH are trying with the new trustees of GLM, I do not know the progress of the case with regards to the courts but this is what I have heard that it has progressed to the courts and Allaahs knows best of its progression.

Shaikh Abdullaah Naasir: my opinion is and Allaah knows best, in getting the masjid back and this is the means of ending the fitnah and the elders of MJAH should be contacted and attempts should be made to get the masjid back. Similarly in general when there is no harm of fitnah, the general people should be informed about their pact and their cooperation with Ahlul Bidah and organisations whose manhaj is not Salafee and so this way should be clarified to the people.

Questioner: Shaikh when I presented these issues before you I mentioned the people running GLM, ie Ahsan Hanif is a graduate of Madeenah University and he is a trustee of the masjid and an instructor for al-Maghrib and hence works for them. They have also been advised by a Faisal al-Jaasim of Ihyaat-Turaath who has told him not to work for al-Maghrib or cooperate with these people however Shaikh their cooperation is ongoing since 2007. Shaikh the issue is that some of our brothers 3 years ago used cooperate with the masjid [GLM] and now the brothers are worried as to what they should do and this is what we presented to you as to what we should do?

Shaikh Abdullaah Naasir: Do not cooperate as the masjid is based on the role of the people in it, the masjid is not the bricks and mortar rather it is what the dawah is or what the Imaam and Daees are upon, the dawah which is defective and those who run it have manhajs which are defective then do not cooperate with them at all. Words unclear..... And when their Aqeedah has problems then cooperating with them is not correct. You should rectify them.

QUESTION 2

Questioner: I would like to pose the 2nd question as these questions were written which all the brothers sat down and wrote and I do not want them to think their question remained unanswered. GLM who

calls these organisations and those who signed/ accept the pact to their stage, is it permissible to invite them to their stage for giving dawah?

Shaikh Abdullaah Naasir: slight pause.... Absolutely not, when it has been clarified that the manhaj of these organisations is not Salafee and their Aqeedah is not Salafee in fact rather they are carefree with regards to their Aqeedah and in light of the things you have informed me, then inviting these people or people from their organisation, calling them to your stage and asking them to deliver lectures or advice then all of these things are against the manhaj of the Salaf. (So by inviting them to their stage at GLM) is reverence and respecting them and it is a means of attempting to present a dawah to the general masses that this is the dawah of the Salaf us saaliheen.

The Messenger of Allaah (Sallallahu Alayhee Wasallam) said Whoever respects an innovator he attempts to demolish its foundation and in another Hadeeth the Messenger of Allaah (Sallallahu Alayhee Wasallam) said whoever starts an innovation then Allaah's curse descends upon him, therefore formulation of new things in the manhaj and defining innovations, this way is totally against the book and the Sunnah.

So cooperating with these people is not correct and the way of these people [at GLM] in giving their stages to Ahlul Bidah is also against the book and Sunnah and against the Salafi manhaj. This is from the general issues, that, when you give your platform to someone from Ahlul Bidah and thousands of people are looking and sometimes if this is broadcast via media hundreds and thousands of people are looking and therefore a mean by which people will be deceived and misled as they will think it is okay as the organisers [GLM] have called them. Nothing of this type can be generally done ie calling a people of innovation to the stage similarly just as a person cannot sell a book of Ahlul Bidah in his book shop.

Therefore general things like this cannot be done in which the general public may be potentially misled for example Imaam Ayoob Sakhtiyaanee refused to give ghusl to someone whom he saw walking in the bazaar with someone from amongst Ahlul Bidah. Because a person who is from Ahlus Sunnah is walking with Ahlul Bidah, many people can be deceived by this and he can soften up with regards to his position on Ahlul Bidah.

So he had a firm position like the Salaf us Saaliheen and he refused to give the ghusl just because he had seen him walking in the bazaar with a person of innovation so this was the position of the Salaf. In this instance people will be called to the stage hesuch as the one you mentioned and he will be invited and people will see them and listen to them then this is a

major evil and oppression hence such people and organisations should not be called or invited to the stage or to the minbar to give dawah which is incorrect and impermissible.

Questioner: JazakAllahu Khair, I would like to clarify in this question the two organisation I have mentioned by name are **al-Kauthar** and **al-Maghrib**, then people are invited from these organisations who sit with Ahlul Bidah and the people of shirk so they call such duaats and some duaats from amongst them are not prepared to call themselves Salafee. As mentioned, the individual whose name is Tawfique Choudhry who is the head of **al-Kauthar** he said 'forget the scholars who are refuting one another, they have too much time, as they have become old and close the book on them' because they just refute one another. And this head of **al-Kauthar** he is the one who will come to GLM and deliver a lecture and he has also signed this pact in that we will not speak out against Ahlul Bidah and the people of Shirk and have softness and leniency in issues of Aqeedah, meaning they have never invited Ahlul Bidah or the people of shirk but they call such Duaat who sit with the people of innovation.

Shaikh Abdullaah Naasir: These people and their manhaj which you have mentioned are very dangerous for the dawah and one should save oneself a great deal from them, look there are two types of people, the first group are those people who openly oppose and have enmity for the Salafee dawah, so it is very easy to recognise these people and very easy to save yourself from them because they are clearly dangerous.

Then there are those people who join your ranks and oppose the Salafee dawah from within and these people are very dangerous. Imaam Barbahaaree has mentioned in Sharh as-Sunnah with profound words these people are more dangerous from the angle that it is very difficult to distinguish their danger because they are amongst your ranks and they sit and stand with you.

So those people who sit with the people of shirk and Ahlul Bidah and if they are invited, then these people (ie GLM) are in a way supporting and propagating their shirk and Bidah and deceiving the people words unclear.... And just as the people that call them are soft and lenient (ie GLM) they want the people to also become soft towards them. Who has given them this authority not to refute to shirk and not to refute Bidah and not to refute the Mushriks and not to refute Ahlul Bidah so who has given them this right or authority?

This is because the Aqeedah is not complete up until it encompasses affirmation and negation, what is the affirmation, it is to establish and to affirm Tawheed and what is negation except to refute shirk ie to refute the people of shirk What does laa ilaaha mean, it is of course negation and it is a refutation of all of the Mushrikeen and ilal-Allaah is affirmation and

establishes the Tawheed of Allaah but laa ilaaha is a refutation of all of the Mushrikeen and the Aqeedah of the people. So without this refutation how can Tawheed be complete and how can Tawheed be complete without the affirmation it cannot be completed. So who has given them the right not to refute the people of shirk and not to refute shirk. This manhaj is very dangerous and extremely dangerous and hence beware of such people and stay away from them.

QUESTION 3

Questioner: Yes Shaikh I pose the next question, Ahsan Hanif who is a trustee of the masjid and an instructor for **al-Maghrib** has not declared his disassociation or freed himself from the pact but he has also not signed it so can we say due to Ahsan Hanif's silence and not freeing himself that he is also seen from amongst those people who signed the pact, he also says it is not necessary to ascribe/name oneself to Salafiyyah?

Shaikh Abdullaah Naasir: Both points are not correct, the individual you have named if he is not freeing himself from the pact then, if the pact was secret or not common knowledge then a human can play it away but because knowledge of the pact is common knowledge amongst the general people and the brothers know about the pact and so therefore it is necessary to be open about the pact and the pact be freed from. If this person considers and classes himself to be a Da'ee and he does not free himself from the pact then this is his mistake and his silence is an evidence and proof for his agreement and concurrence with the pact and this is not correct and his position cannot be acceptable therefore it is necessary to also abstain from this individual.

QUESTION 4

Questioner: Yes Shaikh our next question, what should our position be with those Duaat who work for **al-Maghrib** and **al-Kauthar** but have not signed the pact and at the same instance they have not freed themselves from the pact and also is their silence synonymous with them agreeing with the pact and treated the same as those people who signed the pact?

Shaikh Abdullaah Naasir: I think the issue of the pact has been clarified and it is open and so freeing oneself from this pact is necessary, silence can be a proof for disagreeing or it can mean agreement. Thus, freeing oneself is necessary and because the issue of the pact has been clarified openly and so all those who are actively involved in dawah and they are somehow connected to this issue and affair then it is obligatory for them to free themselves from this pact so that this does not become a means of deceiving the general public.

Silence can be an evidence for its agreement so instead of remaining silent they should express their disassociation from the pact. So when they free themselves then cooperate with them and work with them.

Then you also mentioned that some people say it is not necessary to call oneself Salafite and this nowadays is like falling into the doubts because in this era and time Salafiyyah is clear, open and manifest and it is a sign of the truth. What does Salafiyyah mean, ie the understanding of the book and Sunnah upon the manhaj of the Salaf us Saaleh, acting upon the book and Sunnah upon the manhaj of the Salaf us Saaleh and their understanding unclear words.....

The Quraan the Hadeeth and the third the understanding the Salaf us Saaleh, the companions. The Salaf means the three eras about which the Messenger of Allaah (Sallallahu Alayhee Wasallam) said the best generation is my generation, then the one after that and then the one after that. So this has been testified by the Messenger of Allaah (Sallallahu Alayhee Wasallam) ie the periods upon the understanding of the book and Sunnah and this is a very virtuous issue.

Those people who reject Salafiyyah and say it is not necessary (to call oneself Salafite) their Aqeedah is vague and ambiguous and they want to have some sort of clause out that when they want to leave they can do so very easily (like Qadhi). When a person becomes associated with Salafiyyah and is established upon Salafiyyah then inshaAllaah this is a sign of being upon the truth.

Whoever the people who have vague and ambiguous policies ie sitting and cooperating with everyone and sitting and cooperating with the people of innovation, sitting and working with the people of shirk then without a doubt such people will think twice in calling themselves Salafite or Ahlul Hadeeth and will reject this so that when they need to run they can do so very easily having a way out. The people who say its not necessary to call oneself Salafite and make Inkaar have a problem somewhere in their Aqeedah and they should rectify this words unclear (seems like a depiction of a previous point)

QUESTION 5

Questioner: Shukran Shaikh, the next question is in a few weeks GLM in which Tawfique Choudhry and Shaikh we have already mentioned, that he is the head of [al-Kauthar](#), and he has also signed this mutual pledge and other instructors of [al-Kauthar](#) and [al-Maghrib](#) are participating so should WE participate and go to such a conference or should we have a stance of freeing ourselves (ie mention we are not going).

Shaikh Abdullaah Naasir: Freeing yourself from such a conference is necessary (ie take a stance) so that many people can understand this point otherwise if you go and participate and you are in any form associated or recognised as giving or being a part of dawah then the people will consider this as agreeing and supporting. It is therefore better that you take a stance on freeing yourself (from the conference) and not to participate and if someone asks why are you not going then tell them in absolute detail that you are not participating so that the truth prevails over them.

QUESTION 6

Questioner: BarakAllaahu Feekum, the next question is and we have some questions left, so is cooperating with GLM permissible or should we, due to the manhaj of GLM free ourselves and warn the people against them?

Shaikh Abdullaah Naasir: Cooperating with them is impermissible when this is the situation and affair of their manhaj and there should be a simultaneous effort in returning the masjid back to MJAH and up until such people are present (ie running the masjid) cooperating with them is impermissible. The general public should be told and it should be clarified to them as to why you are not cooperating and with whom and what their manhaj is and what the problems and deficiencies they have in their manhaj and what illegitimate differences they have with the manhaj of the Salaf us Saaliheen, they should be informed and they should not be cooperated with.

QUESTION 7

Questioner: Yes Shaikh, the next question is and you have already answered it however because we have written it I'd like to still ask. By some of our brothers attending GLM many of the youth think because of this GLM is upon the correct manhaj because these brothers remain silent, what do you advise these brothers?

Shaikh Abdullaah Naasir: Yes we have answered this. The people who go there [GLM] then the youth can be confused or misled with this that when these people are going they must be going because they (GLM) are on the correct manhaj and this is misleading and is not the correct dawah. It is better if no one goes so that the people who might be potentially misled are saved and this will be a great good for them words unclear The people who have a correct manhaj should not go to such places where an incorrect manhaj is being promoted and propagated so they should not go so that the youth are not misled.

QUESTION 8

Questioner: Shukran Shaikh BarakAllaahu feekum the next question, some brothers work with GLM because they think due to them working with GLM they can have an effect on their mistakes. These brothers are not students of knowledge but general brothers who have been in the dawah for a long time, so is their way or method correct?

Shaikh Abdullaah Naasir: If these brothers have deep knowledge and they have firm knowledge in that they can answer their objections and can bring some correct understanding with regards to their incorrect notions, they should definitely work with them so that they are continuously advised and rectified. However, if there is no firmness with regards to knowledge and there is not enough knowledge to recognise their every good or bad then it is better for the brother to abstain from this because the Book and Sunnah has given guidance to stay away from Fitnah. It is better for a person to preserve his Aqeedah and Eemaan words unclear And he should be firm and contend with them based on Ilm then it is permissible and if this is not the case and they are general brothers then it is better to stay away from fitnah.

QUESTION 9

Questioner: Yes Shaikh JazakAllaahu Khairan the brothers who are general brothers this questions is in relation to them who advise GLM, should they preserve and save their deen and manhaj and stay away from GLM or should they continue to cooperate and maintain ties with them.

Shaikh Abdullaah Naasir: There are 2 options with regards to the greater good, these general brothers who you have mentioned go the masjid and are involved in the general affairs and they advise them and rectify them and because these general brothers do not have firm deep knowledge this should be abstained from. However if a group of brothers instead of going to the masjid should go to their houses who are connected with the masjid ie the trustees and talk to them and try to rectify the affairs this will be more better. If these brothers who are advising wish good then they can meet them alone it does not have to be in the masjid or call them to their houses this is better instead of talking to them in front of people.

QUESTION 10

Questioner: BarakAllaahu Feekum Shaikh, the next question, We have been advising GLM since 2007 regarding their manhaj however their manhaj has not changed and they continue to openly cooperate with **al-Kauthar** and **al-Maghrib**, so what do you advise GLM?

Shaikh Abdullaah Naasir: We would advise them that the foundation of this masjid is the book and the Sunnah and the founders of this masjid are MJAH and so the dawah should be what the dawah was at the early and beginning stages and it was this dawah the masjid was made for therefore the masjid should return to its original roots. The people cooperated with Ahlul Hadeeth and the people know the manhaj of Ahlul Hadeeth and this is the manhaj it should return to hence if this is possible the masjid should be returned to them who are the true Ahlul Hadeeth so that can run it via the original manhaj.

This issue is very important and Allaah will question them about it, this centre which once used to called to Tawheed and the Sunnah and the true Aqeedah would be explained, these people called the people of innovation and the people of shirk and in so adopted a manhaj that Aqeedah is not to be given any importance and nobody's Aqeedah should be spoken about whereas all of these things are against the manhaj of the Salaf and also against the original roots and foundations of the masjid, so they should fear Allaah and return the masjid back to its foundations so the pure dawah of Ahlul Hadeeth can be made.

Questioner: Yes Shaikh, before the last question I would like to say something further, Shaikh no one from the people of shirk has ever come to this masjid [GLM] to give dawah and no innovator has ever come to give his open dawah. The daaees of **al-Maghrib** and **al-Kauthar** have come who had ties with the people of shirk and Bidah as I have mentioned before like Tawfique Choudhry who will be coming to the upcoming conference who is the head of **al-Kauthar** who has also himself signed the pact, then these kinds of people come and give dawah.

I would also like to add further the Duaat that are in green lane like Abu Usamah deliver lessons on Aqeedah and also on manhaj. However, the point we object to and seek further clarification on is that the Duaat of **al-Maghrib** and **al-Kauthar** who are invited to GLMs stage whose manhaj is not clear or open and cooperate with Ahlul Bidah and they have also signed the pact so this is the big issue here. GLM also has and you might have heard his name Qari Zakaullaah Saleem he also delivers lessons on Aqeedah and some of his Duroos are on manhaj, however the trustees who run the masjid like Dr Ahsan Hanif, Naeem and Sa'eed they cooperate with **al-Maghrib** and **al-Kauthar** so this is the serious issue and we are having difficulty with Shaikh.

Shaikh Abdullaah Naasir: words unclear If there are Duaat who are presenting the correct manhaj and they call them then the affair will become easier inshaallah. They [GLM] should be told ok so you do not call the people of shirk and Bidah but calling the people who are soft and lenient with regards to the Mushrikeen and the innovators but this is also against the manhaj and this is also a form of promoting shirk and Bidah.

Although they do not call the people of shirk but calling such people who agree and support the people of shirk and bidah, they sit with them and they are participants of this pact then this is a form of support and agreement of the pact. If they call people with the correct manhaj then all Praise be to Allaah they should be advised to call such people and cooperate with such good people and then with this instances of rectification will continue.

QUESTION 11

Questioner: Yes Shaikh the last question BarakAllaahu Feekum some brothers think we should also mention in these questions that during GLMs eid prayer thousands of people participated with them and they also have their own website. The brother think that due to the sheer number of people (with them) your answers will be different so is this correct or not and when the truth or a fatwa is issued is not the number of people looked at.

Shaikh Abdullaah Naasir: No, the majority or sheer number has no link with the deen numerous texts in the book and Sunnah indicate the majority or sheer number are distance from the truth words unclear ...we should not look at numbers neither should we be afraid of the small number rather the real issue is the evidence and not the number. The statement of Abdullaah Ibn Masood about the 'Jama'ah is the haqq even if you are alone' so this is not a criteria ie an organisation has huge numbers and thousands of people attend their eid prayer whereas the real criterion is the Daleel and whoever has evidence with him is the one who is strong and they are the people who will be successful and the people should not be disheartened by seeing sheer numbers.

Questioner: Shaikh maybe I was not able to explain this issue properly the brothers were saying maybe your opinion or position may have some flexibility because so many people attend this masjid. Maybe 15,000 or 20,000 attended their eid prayer and there might be softness from you with regards to your stance because of the number of people attending this masjid.

Shaikh Abdullaah Naasir: Do not use the word flexibility and we make the call that has benefit, meaning, that someone does not have the harsh forceful approach but rather with manners and love words unclear Do not use harshness. Flexibility means that you introduce flexibility in your stance and position but your position should remain the same but the method should have gentleness, kindness, manners etc. This is all ok as things should be with manners 'debate with a good and wise way' this is the manner that should be adopted.

QUESTION 12

Questioner: Yes Shaikh BarakAllaahu Feekum, Lastly Shaikh I would like to ask from myself, if someone general ie a general asks us about this masjid as to what your opinion is what should we say our opinion is or how shall we move forward with regards to these issues.

Shaikh Abdullaah Naasir: you should say this masjid is an Ahlul Hadeeth masjid and the Ahlul Hadeeth made it and we make dua and our efforts are that it is returned to the Ahlul Hadeeth so that the correct manhaj can be presented from it. However when such people are running it who are not Ahlul Hadeeth but rather oppose the Salafi dawah words unclear..... And they have links with the people of shirk and Bidah then we have no link or cooperation with them but we will continue to get the masjid back to the Ahlul Hadeeth so that the correct dawah can be done.

Questioner: Yes Shaikh I want to say the truth and man should always be truthful and honest when the masjid was with MJAHA there were also numerous issues for example participating in elections and they would also call the people of innovation to their stage so this was also a issue at the time when the masjid was under MJAHA and the brothers who are the trustees of the masjid now were with MJAHA at the time and their taking over the masjid and the reason they got the masjid then their difference with MJAHA was not a difference of manhaj (INTERUPTION)

Questioner: I Don't know what happened there, I was saying Shaikh when the masjid was under the control of MJAHA there were also numerous issues ie calling Ahlul Bidah to their stage and cooperating with them and we do not at all intend by asking these questions that MJAHA comes back in place of them, we just want the Salafee dawah to emanate from this stage and alhamdulillah we keep in contact with those scholars by the grace of Allaah who call to the Salafee manhaj and they are firm upon this, like you Oh Shaikh, Shaikh Zubair Alee Za'ee, Shaikh Irshaad ul Haqq Atharee, and the scholars of Saudi like Shaikh Saaleh al-Fawzaan, Shaikh Rabee Ibn Haadee and many others and the Salafee scholars we connect to them.

We have no connection with any organisation nor was our intent to get MJAHA to return as these issues are old just as when Shaikh Badee came here the first time he also to MJAHA, those who were running the masjid if you people were Ahlul Hadeeth I would have definitely called you Ahlul Hadeeth, so Shaikh Badee ud deen said this to MJAHA. However most of our issues are associated with the dawah being promoted from the masjid's stage.

Shaikh Abdullaah Naasir: I would like to say 2 things, the first that your statement that you want the pure Salafee dawah to emanate and spread then this is totally correct. The people who have the opportunity to run this masjid and those who have a pure and clear Aqeedah and know and

recognise the Salafee manhaj so that a clear and pure dawah is spread from it (ie the masjid) then this is the biggest requirement from them.

If this is not possible then at least MJAHA is better than al-Maghrib and al-Kauthar because at the very least it can be said when MJAHA was established its core foundation were not to indulge and go into politics and elections, cooperating with the people of innovation, so this was not in the core fundamentals of MJAHA and our elders were not like this. This is just a handful of people who came into the ranks of MJAHA and were given positions and pushed political thoughts and this has been the case for a number of years but this was not in the origin or core.

However al-Kauthar and al-Maghrib their core roots and foundational programme is against the Salafee manhaj and this problem will remain till the end. Rectification is a possibility. The first thing this masjid should remain with honest people whose manhaj is correct and is the Salafee manhaj and presents itself as Salafee manhaj from the minbar and what can be more better than this. If this is not possible then at the very least MJAHA is better than these organisations, even their names [maghrib/kauthar] are ambitious as you cannot recognise or ascertain the truth nor do they present the manhaj of the Salaf us Saaleh nor can one see a name that presents their Aqeedah, our names like Ahlul Hadeeth or Salafee at least the manhaj is clear with them and the dawah and foundation becomes clear.

Sometimes, ambiguous names do not show anything about who are these people, what they want and what their intentions are, so they are better than these people but better than all of these is the people with pure and clear Aqeedah and manhaj who should come forward and take charge of the masjid and spread the pure dawah from the minbar so that the purpose of the masjid is fulfilled and May Allaah make this easy for you to understand.


[Shaikh Abdullaah Naasir Rehmanee was contacted again with regards to clarifying his statement ie returning the masjid back to MJAHA and he explained and clarified that he is the Ameer of Markazi Jamiat Ahlul Hadeeth in Sindh and they are clear in terms of the Salafee Manhaj and its understanding based on the Salaf us-Saaleh, in that there is no involvement with politics and elections etc, and this is the kind of MJAHA the masjid should be returned to, ie those who are clear in terms of their Aqeedah and Manhaj]

APPENDIX

This is a screen shot from 21st August 2013

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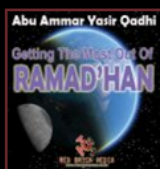
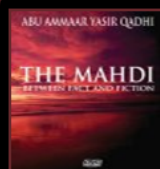
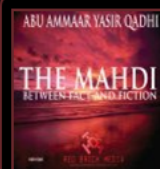
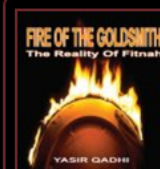
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