

وَمَا بِكُمْ مِنْ نِعْمَةٍ

فَمِنْ اللَّهِ

(القرآن ٥٣ : ١٦)

*And whatever blessings and good things you  
have, it is from Allaah... (Al Quran 16:53)*

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24 March 2012 G - ٢ جمادى الأول ١٤٣٣ هـ

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله { يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون }

ال عمران: 102

{ يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا

ونساء واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيبا { النساء: 1

{ يا أيها الذين آمنوا اتقوا الله وقولوا قولا سديدا . يصلح لكم أعمالكم ويغفر لكم ذنوبكم

ومن يطع الله ورسوله فقد فاز فوزا عظيما { الأحزاب: 71

أما بعد : فإن خير الحديث كتاب الله . وخير الهدي هدي محمد . وشر الأمور محدثاتها . وكل بدعة

ضلالة

Amma ba'd (To continue),

In the following treatise we wish to provide some information about Markaz Darul Hadeeth, Dammaj in Yemen (May Allaah عز وجل protect it from every evil) and how it has positively affected the Ummah (nation) of Muhammad صلى الله عليه وسلم and has brought about a revival of his Sunnah, by the Help and Grace of the Almighty Lord, all praises are due to Him.

The Markaz was established by Shaykh Muqbil bin Hadee al Wadiee رحمه الله more than 30 years ago and it began with only himself. Now we witness a population of nearly 10,000 students who study, worship and live completely for the Sake of Allah عز وجل . May Allah accept what has been done and keep the Markaz and its people firmly established upon the Manhaj of the Salaf.

We will divide this treatise into several sections:

- 1) Short biography on Al Imaam, Al Allamah, Al Muhaddith, Al Faqeeh, Ash Shaykh, Abu Abdur Rahman Muqbil bin Hadee al Wadiee رحمه الله.
- 2) A glance into the beginning of Markaz Dammaj and its foundations.
- 3) Who became the successor of Shaykh Muqbil رحمه الله and how is the present situation?
- 4) The study schedule in the Markaz.
- 5) Who are the students and how they contribute to the Da'wah?
- 6) Clarifying some of the doubts regarding studying in Dammaj.
- 7) A comparison between Markaz Dammaj and other places that are known to spread Islamic knowledge by the Manhaj of the Salaf.

**1) A short biography on Ash Shaykh Muqbil bin Hadee Al Wadiee رحمه الله**

He is Abu Abdur Rahman Muqbil bin Hadee al Wadiee رحمه الله and he is from Waadi'ah, which is a place to the east of the city of Sa'adah from the valley of Dammaaj. His father died while he was young and our Shaykh didn't know him very well. So he grew up as an orphan and under the care of his mother for a certain period of time. He started seeking knowledge of his religion at the age of 20 years when he travelled to the Kingdom of Saudi Arabia to study under some of the scholars in Saudi at that time. Then he came back to his hometown in Yemen and began to preach the Quran and the Sunnah to his people. Unfortunately, the people around him were Zaydis and Rafidees who rejected him and his Da'wah most of the time. They even went further to even force him to learn with Ahlul Bid'ah. So he took advantage of this education and strengthened himself in learning the Arabic language, specifically the knowledge of Nahu (Grammar). Hence, he learnt and read the book Qatrun Nada (one of the best books for learning Arabic Grammar) 7 times until he memorized the book from cover to cover, like he remembered his own name.

After the Yemeni revolution in the 1960s, Shaykh Muqbil رحمه الله went back to Saudi Arabia to study and sit with the scholars who came from different

countries. He used to say: “My heart always loved and longed to study the Hadith of the Messenger ﷺ”.

He then enrolled into the Islamic University of Madinah which at that time was under scholars such as Shaykh Muhammad Ibrahim Aal Ashaykh رحمه الله and Shaykh Abdul Aziz ibn Abdullah ibn Baz رحمه الله.

He studied with scholars inside the University and also in circles of knowledge outside the University. For instance, he used to study outside the University in the circles of Shaykh Muhammad Nasiruddin Al-Albani رحمه الله.

Some of his other great teachers include:

1. Shaykh Abdul Aziz ibn Abdullah ibn Baz رحمه الله
2. Shaykh Muhammad Al Ameen Ash Shinqeeti رحمه الله
3. Shaykh Salih bin Abdullah al Humaid رحمه الله
4. Shaykh Hamaad ibn Muhammad al-Ansaaree رحمه الله
5. Shaykh Umar bin Muhammad Subayyil رحمه الله
6. Shaykh Muhammad Taqi-ud-din al Hilali رحمه الله

However, he used to say: “Although I learnt from so many scholars, the greatest benefits came to me from reading the books of the Salaf”. After that, he began his Da’wah, teaching people about the Salafi Manhaj by conducting his own Halaqat ul Ilm (circles of knowledge) until he became well-known in Madinah.

After the Fitnah of the Grand Mosque seizure in 1979, he was arrested and deported back to Yemen where he continued the Da’wah until he succeeded in convincing a community of Shia Rawafid and Zaydis in understanding the Manhaj of the Salaf.

He then built a school in his hometown which started with only himself and has now reached the great numbers we see today in Markaz Dammaj.

He used to say: “I used to lead people in Salaah, but when they joined the Saff (Prayer row) they joined only on my left side and not on my right side”. He continued: “So after the Salaah, I asked the Ma’mum (followers behind the Imam) why they did this. They told me that someone in Masjid ul Haadi (which is still one of the main Masaajid of the Shiah in Sa’adah) told them that if you pray on the right side of a Wahhabi Imam your Salaah will be Baatil (invalid)”.

Shaykh Muqbil wanted to advise those who issued this fatwa and he narrates his experience as follows: “When I entered the Masjid (to advise them), some people recognized me and some did not. So after the Jama’ah prayer, I rushed to the microphone and I began to tell them how much Ahlus Sunnah love Ahlul Bayt and how it is from our Manhaj to love and respect Ahlul Bayt. When I was delivering the speech some of the men there began to stand and swear at me. I tried to cool them down but I failed in doing so. As they got closer and tried to harm me, I lifted the microphone with its metal stand and threatened them, saying that if anyone gets close to me I will harm them with the metal stand. The people then began shouting and there was a big noise in the Masjid. Suddenly someone at the back of the crowd shot his gun in the air and said that if anyone harmed me he will be shot. The crowd moved away and Alhamdulillah, I was able to leave without being harmed. The man who wanted to protect me was a Shi’ite from my tribe and he did what he did because of tribal love, not for the Sake of Allaah عز وجل or for the love of what I am preaching, as in Yemen it is a shame for a man to leave someone from his tribe to be attacked by people from other tribes and not strive to protect him”.

Shaykh Muqbil رحمه الله died in 2001 in Jeddah due to a liver disease that he was suffering from for a long time, and due to which he travelled to America, Germany and Saudi Arabia during the last part of his life to seek treatment for. He was around 70 years of age when he died in Jeddah and his Salath ul Janazah (funeral prayer) was held in Makkah and he was buried in the Al-‘Adl

Cemetery near the graves of Shaykh Abdul Aziz ibn Abdullah ibn Baz رحمه الله and Shaikh Muhammad bin Saalih Al-'Uthaymeen رحمه الله.

However, the most important thing for us is what he left behind for his followers, students and for the Muslim Ummah as a whole to inherit and this was nothing but mountains of beneficial religious knowledge. The Markaz in itself was the greatest inheritance he left behind for the Ummah and for his students, as it produced the teachers and preachers of the Salafi Manhaj which the Shaykh رحمه الله used to call people to. He also left for us his great books such as Al Jami us Saheeh, which is an important book of Hadith that includes a large number of Sahih Ahadith from the books of Hadith like Musnad of Imam Ahmad, Abu Dawood and the likes. He wrote this book to clarify a misunderstanding of an individual who said that the Sahihain are enough to make rulings on issues of the Shariah. The Sahihain did not collect all the Sahih Ahadith that came in the other books, so all other Sahih ahadith was compiled by Shaykh Muqbil in Al Jami us Saheeh. The students memorize this book after they memorize the Sahihain, in order to complete the benefits in the Sahihain. Furthermore, the Shaykh also wrote over 40 beneficial books and because of his Ikhlas (sincerity) to Allah in the Da'wah, his books are spread wide and far and have benefited many people inside and outside his country.

He was far from the Dunya (worldly life) and from the continuously changing modern world because he was so busy and immersed in knowledge of the Quran and Sunnah by the understanding of the methodology of the Salaf and in the meantime, explaining it to others.

We will relate an incident which shows how much Shaykh Muqbil رحمه الله used to abandon worldly pleasures and did not know anything about the modern worldly things and gadgets that interest many of us nowadays. Once he was invited to a feast at a French brother's house in Dammaj so he accepted the

invitation and went to the brother's house. He was then asked to sit in the hall while the brother began readying the food. In the hall our Shaykh رحمه الله, saw a glass box containing moving fish. He thought it was a television and he did not like sitting in a place where there is sin or a thing that promotes sin (such as a television as it displays pictures and many other evils). He did not like this because of the following Hadith as narrated by Ali ibn Abi Taalib رضي الله عنه:

*“I once invited the Prophet صلى الله عليه وسلم to my house, but when he saw some pictures inside, he left. Then I asked him why he left the house? He صلى الله عليه وسلم said: “Because the Malaaikeh (angels) do not enter a house in which there is pictures.”*

(Reported by Ibn Majah, Abu Ya'laa & authenticated by Shaykh Al Albani رحمه الله and Shaykh Muqbil رحمه الله himself)

So he walked out of the house without the host knowing, just like the Prophet صلى الله عليه وسلم had done when he صلى الله عليه وسلم saw something evil. Then the host came to the hall and saw that Ash Shaykh had left, so he followed him until he found the Shaykh and he asked him why he left. Ash Shaykh رحمه الله replied by saying that he saw a television in the house. The host swore that he did not have a television in the house and he asked Ash Shaykh رحمه الله to show him where he saw the television. So Ash Shaykh showed him the glass box containing moving fish. The host informed the Shaykh that it is a fish tank or aquarium containing live fish and not a television. Then Shaykh Muqbil ate at the man's house.

The blessing of Allah and the Shaykh's sincerity of worship for Allah alone and his hard working made his Da'wah a strong one. His Markaz and his Da'wah is a great Sadaqah Jaariyah (continuous charity) for him, May Allaah make it so.

## **2) A glance into the beginning of Markaz Dammaj and its foundations.**

When Shaykh Muqbil رحمه الله arrived in Yemen from Saudi after his imprisonment there, he went back to his village and stayed there teaching the children the Qur'an. He used to say: "Before I knew it, it seemed like the whole world was in an all-out battle against me. When things would get tight, I would go to San'aa or to Dhamaar, and also to Ta'iz, Ibb and Hudaydah to spread the Da'wah and make people understand the Manhaj of the Salaf and also to visit other Muslims brothers". People began to recognize his knowledge and his Da'wah and hence, they began to help him. Furthermore, in Saudi he was well known and some of his students there wanted to study more about the Quran and the Sunnah with him, so they came to Yemen to study under him. Most of them were Egyptians and some of them were Saudi, but they were not more than 10 students. They established a small Masjid in Dammaj where he taught his lessons to children and the other foreign students and also conducted all the daily prayers including the Jumu'ah prayer on Friday. The Masjid was many times smaller than the present Masjid in Dammaj.

Then, the people in charge of the affairs of the village began to say that this man (Shaykh Muqbil) has come to take over our positions and run the village his own way. Some other 'scholars' of the village were saying that he came to take over their positions and become the A'alim (scholar) of the village. Shaykh Muqbil replied by saying: "This is not a Nubuwwa (prophethood), we don't want to take over positions or any other form of Dunya, but we came to spread the true Manhaj of the Salaf us Salih". Then more students started coming to the Markaz, which had to go through 4 expansions to make it bigger, in order to accommodate the students.

Shaykh Muqbil رحمه الله was very close with a religious man in Madinah who used to admire, learn and benefit from him. After this individual knew that Ash



Shaykh رحمه الله was deported back to Yemen and his library remained in Madinah, this person helped ship the Shaykh's library back to Sa'ada to help him continue the Da'wah there. Unfortunately, the books were held by the authorities in Sa'ada, who were against the Sunnah and made it difficult for Ash Shaykh to get his books. Then the high authorities in San'aa intervened and made it easy for the library to be returned to its rightful owner. At that time Ash Shaykh's library was the biggest and the best library in the whole of Yemen. He set up this library in the small Masjid he used to teach, hence, benefitting the students who used to study there at the time.

On account of how the Markaz began, how the students live and how it became so beneficial to the Ummah, Shaykh Muqbil says the following words: "And Allah is the One who provides them (the students) with sustenance. And all of this (the Markaz and the Da'wah) is not because of our might or power, nor due to the amount of knowledge we have or because of our courage or eloquence in speech. Rather, this is something that Allah عز وجل willed to be. So He was the One, all praise is to Him, that granted us this great blessing".

The beginning of the Markaz was a very humble beginning and Ash Shaykh رحمه الله did not expect those great numbers that would come after him, but it is what Allah wills and whatever He wills, will surely come to pass.

### **3) Who became the successor of Ash Shaykh Muqbil رحمه الله and how is the present situation?**

The successor of Ash Shaykh Muqbil is As-Shaykhuna Abu 'Abdur Rahmaan Yahya ibn 'Alee ibn Ahmad ibn 'Alee ibn Ya'qub al Hajooree حفظه الله. He was born in 1962 during the time of the Yemeni revolution and he learned the Qur'aan in Saudi Arabia with the famous reciter As-Shaykh Ubaydullah Al-Afghaani, and then As-Shaykh Muhammad Adham Al-Bakistaani and As-

Shaykh Muhammad Basheer رحمه الله. Then he heard of the Da'wah of Shaykh Muqbil رحمه الله in Sa'adah, so he moved there with his father in 1405 H, corresponding to 1985 G. He then studied with Shaykh Muqbil until the Shaykh passed away. Shaykh Muqbil رحمه الله used to put him on his chair to teach in his place when he was away from Dammaj and before he passed away he made a Wasiyyah (will) requesting Shaykh Yahya حفظه الله to take charge of the Markaz. Shaykh Yahya حفظه الله is very famous for his hard work and his firmness in clinging to the Haqq, since the time of Shaykh Muqbil. Shaykh Abdullah Al-Iriyaani حفظه الله once told me: "Shaykh Yahya حفظه الله was famous for judging disputes between the people and hence Shaykh Muqbil always requests him to resolve disputes". He was also among those responsible for refuting Ahlul-Bid'ah during the time of Shaykh Muqbil رحمه الله. For example, the famous refutation of Abdul Majeed Az-Zindaani, called As-Subhush Shaariq, was among the strongest refutation of this well known troublemaker during the time of Shaykh Muqbil رحمه الله. Shaykh Yahya حفظه الله is also famous for his good manners and his ability to do Istintaaj (derivations) along with his good memory, May Allaah shower his blessings on him, Aameen. Shaykh Muqbil said in the prefaces of many of As-Shaykh Yahya's books that he brings beneficial pieces of knowledge for which journeys have to be made in search of it. He is also well known not to waste his time on things related to the Dunya and he is strong on his Ibaadaat (worships). One day, one of Shaykh Yahya's guards and one of his best students, Shaykh Abul Yaman Adnaan Ibn Hussain Al Masqari حفظه الله said to me that he listened to As-Shaykh Yahya حفظه الله reciting Qur'an, since after Fajr, until about 10 in the morning, within which he finished reading 14 Juz from his memory. Another one of his guards told me that they used to take turns listening to the recitation of the Shaykh, as they got tired by only listening to him. As of what I know of his **daily** tasks in coordinating and running the Markaz are the following:

- (a) He conducts the general Duroos (lessons) for the students in the Masjid after the Salawat.
- (b) He conducts special Duroos for the strong students of knowledge in the guest room every morning after Shurooq. Moreover, it is in these sittings that he had given his special Ta'leeq (clarifications) of Subulus Salam and his explanation of Ibn Rajab رحمه الله on Ilal At-Tirmidhi.
- (c) His own research, writings and treatises.
- (d) His correcting and writing prefaces for the books that the students write as part of their own research.
- (e) Refutations of those who stab the Da'wah from inside or outside Yemen.
- (f) Revising his own Hifdh (memorization) of the Quran, Hadith and other Mutoon (Texts).
- (g) Dealing with the disputes between the students inside Dammaj and also those from other Salafi Masaajid in Yemen and outside.
- (h) Giving lectures and tele-links to those students outside Dammaj and also those outside Yemen.
- (i) Managing and coordinating the normal and efficient running of the Markaz such as the food, income and expenses.
- (j) Answering the questions from the students in Markaz Dammaj and those outside Dammaj. Additionally, he once told me that if he wants to sleep he has to turn his phone off and normally he answers questions after Isha until he is tired.
- (k) Dealing with his family affairs as he has four wives and a large family
- (l) His own Ibadaah to his Lord which is not very apparent to us, as any Aalim wants to hide his deeds, but he is definitely a worshipper.

Furthermore, surely there are many other things that are only known to him and his Lord which we do not know of. May Allaah عز وجل protect him and make him firm until we meet the Lord.

#### **4) The present study schedule in the Markaz**

The Duroos (lessons) in the Markaz is of 2 types:

a) The main Duroos of Shaykh Yahya حفظه الله

These Duroos are obligatory for the students to attend and they take place at the Masjid in the following times:

- i. After Dhuhr: In this Dars (lesson) he teaches Sahih Al Bukhari and gives the benefits and explanations of the Hadith for the day. The students must memorize this Hadith & recite it to Shaykh the next day.
- ii. After Asr: In this Dars he teaches the book, Al Jamius Saheeh, of Shaykh Muqbil رحمه الله and explains the benefits of the Ahadith.
- iii. Between Maghrib and Isha he teaches Sahih Muslim and explains the Ahadith in the same way as he explains the Ahadith within Sahih Al Bukhari in the Dars after Dhuhr. Then he explains two other books which were written by the past Ulamaa such as those on Tafsir and Aqeedah repeatedly and continuously.

He normally begins all his Duroos with the Basmalah and answering some questions and he then encourages the students regarding matters of their studies and Manhaj and deals with them like a father. All these Duroos follow the same way that Shakyh Muqbil used to conduct his Duroos.

b) Private Duroos by some qualified students of knowledge

These Duroos take place at different places outside the Masjid, like under the trees, in the basement of the Masjid or at some person's house or in other places. These Duroos are for all students and every type of knowledge is taught such as Fiqh, Arabic, Hadith and others. These Duroos are available from after Fajr until the end of the night and hence the lights of the Markaz never goes off and remains switched on 24 hours a day, 7 days a week.

The students choose whatever programs they need and at any time they like, unlike the universities. So the students ask the teacher to teach them a book, and after it is finished the teacher continues a Silsilah (chain) of other books on the same subject from the small and easier books to the bigger and harder books. When new students join the circles after it has started, the teachers advise them on which circle to attend first, which book to begin with and how they can adapt with the program of the circle. The other students in the circle also help the new students in understanding the lessons and hence, they have a brotherhood and unity between each other. The class schedules are put up in front of the Masjid for the students to choose their classes and Duroos.

**5) Who are the students and how they contribute to the Da'wah?**

The students are from many nationalities and the local students are from all over Yemen such as Sa'adah, Sana'a, Ta'iz, Hadhramawt and many other cities. There are also many people of different races living there side by side. The foreigners there are from Europe, America, Africa, South East Asia, etc. Majority of students are of the following nationalities:-

Somalians, Indonesians, French, American, British & then other nationalities

**The levels of the students:-**

Some of the students are beginners, while some are intermediate, while some are scholars and all of them are known as students. The most senior in knowledge and wisdom among the brothers of a certain country lead the rest of his countrymen and solve most of the problems that occur between them, and if the problems cannot be solved, only then are they taken to the Mashaaikh and hence, an organized brotherhood is established. Some of the main students in Dammaj are the senior students, who were there since the time of Shaykh

Muqbil رحمه الله and most of them are Huffaadh, while some of them are already Mashaaiikh. Some of them are from Yemen while some of them are foreigners. Some examples from the Yemeni brothers, who are known to be from the Ulamaa of the nation and amongst the scholars of Dammaj itself, are as follows:

- 1) Shaykhuna Al Faqeeh, Jameel Ibnu Abdu as-Sulwi حفظه الله.  
He is one of the students of Shaykhuna Yahya حفظه الله and Shaykh Muqbil and teaches since the time of Shaykh Muqbil رحمه الله and is a respectable person and is from the Hufaadh.
- 2) Shaykhuna al-Haafidh, Abu Amr Abdul Kareem al-Umari al-Hajooree حفظه الله. He is from amongst the big students of Shaykh Muqbil رحمه الله and also teaches since his time and is the author of “Kitaab Fiqhul Akbar” and the book “Lu’lu wal Marjaan” and other beneficial books and is a Huffaadh and is of the guards of Shaykh Yahya حفظه الله.
- 3) Shaykhuna al-Haafidh al-Faqeeh, Muhammad Ibnu Hizam al-Fadhli al-Ba’daani حفظه الله. He is also amongst the great students of Shaykh Muqbil and he wrote “Sharh Bulooghul Maram” which is the one of the best explanations of Bulooghul Maram, for which Shaykh Yahya حفظه الله appreciated his efforts. He is also amongst the Huffaadh and certainly Allaah عز وجل has given him a good memory & blessed him with beautiful manners.

Note: When I mention al-Haafidh, it means that the individual is usually a senior student who has memorized at least Kitaabullaah and the Sahihain. In Dammaj they are called big or senior students of knowledge, while in other places they would be able to support a whole community in feeding them with knowledge and wisdom from the Book and the Sunnah, according to the way of the Salaf. The above 3 examples are a few from amongst the pearls of knowledge currently residing in Dammaj. May Allaah protect all of them and make them firm on the Salafiyyah, Aameen.

Moreover, I would also like to mention those who have graduated and opened their own branches and Maraakiz (centers) in some places in Yemen:

1) Shaykhuna al-Haafidh al Mujaahid, Abdullah al-Iriyaani حفظه الله.

He is the one who wrote the book about the ablution of the Prophet صلى الله عليه وسلم and also another famous book of Adhkaar and is one of the most famous speakers in the Salafi Da'wah and is one of the great Huffadh too.

2) Shaykhuna al-Haafidh Husayn al-Hateebi al-Yaafi'ee حفظه الله.

He is one of the big students since the time of Shaykh Muqbil and is an outspoken speaker in our Da'wah and is a great Haafidh.

All of us, including these Mashaikh themselves, know that the matter is not how much of Ilm they possess, but the most important issue is how firm they are on the Sunnah and on the Manhaj of the Salaf, since this is what matters, as this is related to the sincerity of action of individuals (Ikhlāas). Imaam al-Barbaharee رحمه الله once said:

“For us, the real man (Rajul) is one who clings strongly onto the Sunnah, no matter how much of knowledge he possesses.”

My eyes have not seen scholars who possess this much knowledge and cling on to the Sunnah in this way and in this era, with exception to these scholars in Dammaj, Shaykh Al Fawzaan حفظه الله & Shaykh Rabee' Ibnu Haadee al-Madkhali حفظه الله, with all love and respect to the other Ulamaa who I have not met.

#### Contribution of the students to the Da'wah

There are many ways that the students have benefitted the Ummah such as:

1) Giving Da'wah by moving around Yemen and also around the world to many communities, as much as they can.

- 2) Writing books and articles which have been said to cover over 10,000 subjects and/or more, May Allaah عز وجل make it all purely for His sake. The subject areas cover various issues related to Aqeedah, Fiqh, Hadith, etc. and many have benefitted from these books, articles and treatises.
- 3) Rudood (refutations) of Ahlul Bid'ah, and these refutations are like the 'sun in the middle of the day' and none can deny these refutations as the evidences are very clear and straightforward. This is a very much needed contribution of knowledge especially in this era of ours.

6) *Clarifying some of the doubts regarding studying in Dammaj.*

In the beginning of this point, they say that it is the Will of Allaah عز وجل to create enemies for the Haqq, like Ibn Hazm رحمه الله said:

“The person who does not have enemies is a person deprived of honor and respect, because jealousy creates enemies and the jealousy of others came because Allaah has gifted you, so if you don't have enemies, you have not been gifted by Allaah”.

These enemies of the Haqq, who are like chameleons that change color or clothes as the situation requires, sometimes wear the clothes of the non-Salafis but most of the time we witness that they appear in the clothes of Salafis, trying to break the backs of those who call to the Haqq by swearing, insulting, cursing and disgracing them for all the same reasons. The key reason for most of what they do to those who call to the Haqq, is Hasad (jealousy) as in the statement of Ibn Hazm رحمه الله above. In the Hadith of Ibn Mas'ud رضي الله عنه, in Sahih al-Bukhari, the Prophet صلى الله عليه وسلم said:

*"There shall be no jealousy except two:*

*a) The person whom Allaah has given wealth and the power to spend it in the service of the Truth,*



*b) The person whom Allâh has granted knowledge of things and he judges by it and teaches it (to others)."*

Furthermore, these enemies always crave to have the same as those who sincerely call to the Haqq, but as they cannot achieve this because of their inability to be like them, due to weakness in faith and Taqwa, they become accustomed to being from among the Haasidun (those who are jealous) and hence, they do not say to the Ahlul Haqq, "May Allaah grant you success" but they rather they would say, "May Allaah make you weak like me".

Al-Imaam as-Shafi'ee رحمه الله said: "I can please everyone around me except the Haasid, because he will be pleased with me only if the blessing on me is taken away from me."

The Haasid only destroys himself, not anyone else. May Allaah عز وجل protect us from the Hasad & the Hussaad, Aameen. The following are some doubts many from among the Salafiyyun nowadays, have in regards to Markaz Dammaj:

a) Their accusing the scholars and the students of knowledge in Dammaj of Ta'assub (fanaticism) to a certain opinion and/or persons.

Fanaticism is to come into common terms with each other on a Baatil (invalid) opinion or Fatwa and unite as an enemy against the Haqq, so that they can satisfy their desires that they hold in their hearts. The ignoramuses who accuse Dammaj say that the "people of Markaz Dammaj are fanatics to the opinion of Yahya al-Hajooree". Moreover, they say that when you go to Dammaj you have to agree with the opinions of the Mashaaiikh, and if not they would say you are a Mubtadee' (innovator) and that you will be 'kicked out'. The replies to these false accusations are as follows:

- i. As is well known, the Mashaaiikh in Dammaj have differences in opinion between themselves. So the statement of the accusers that "the opinion of only one person (Shaykh Yahya, according to them) has to be accepted and

every other voice has to be rejected” is false. Because if what they say is true, then how can there be differences of opinion on matters of Fiqh and other matters related to the religion, in which there can be differences among the Ulamaa? We will state some of the Fiqh issues in which the Mashayikh in Dammaj have differences of opinion like the following:

- *Chapter of At Taharah (purification)*
  - The issue of whether only the saliva of the dog is Najis or the dog itself is Najis. Some say only its saliva, urine and faeces is Najis and all of these different opinions occurred from different understanding of the Hadith.
  - The issue of the permissibility of combining the Ghusl (bath) and Tayammum (dry ablution) in certain circumstances such as in the presence of less water.
  - The issue of whether the Maitah (dead animal) can be used or not
  - The issue if blood is Najis or not and other issues
- *Chapter of As Salah (prayer)*
  - The issue of At-Tawarruk (sitting on the buttocks and putting the left foot under the right shin) whether it is it in the last Tashahhud of a 4 rakah prayer only any prayer.
  - The issue of Ad Dua al witr (dua’ a of witr) whether it can be done in Witr prayer after the Rukuu or it should not be done.
  - The issue of Dhamm (keeping the right hand on the left) in the Qiyaam after Rukuu, whether it is allowed to do in the Rukuu or if there is no specific Daleel particularly for this and other issues.
- *Chapter of As Siyaam (fasting)*
  - The issue of cupping while fasting, some says it does not break the fast while some say it does.
  - The issue of breaking the fast with dates, whether the Hadith is Sahih or not and hence, what is the Hukm on breaking fast with dates

- The issue of having Niyyah (intention) for fasting in Ramadan, some say we have to keep Niyyah for every day of fasting while others say Niyyah is only needed at the beginning of Ramadan, etc.
- *Chapter of Az Zakat (alms giving)*
  - The issue of the ruling on Zakah for trading (Urood ut Tijaarah), some say it is allowed to be taken and some say it is not, etc.

ii. That they mix between Ta'assub (fanaticism) and Tamassuk (clinging onto strongly). When an individual is known to have Ta'assub, this means he is adhering to an opinion, although it is a Baatil opinion and they will never return from this opinion even if they discover the Truth, except if Allaah عز وجل has mercy on them. However, if a person has Tamassuk this means that he is holding firm to the Daleel only and he only judges and rules by it.

b) Their accusing them of speaking against the Ulamaa.

It is a fact that those in Dammaj love to give Naseehah to their fellow brothers of Ahlus-Sunnah in accordance to the following Hadith:

عن أبي رقية تميم بن أوس الداري رضي الله عنه ، أن النبي ﷺ قال : ( الدين النصيحة ) قلنا: لمن

؟ قال : (الله ، وكتابه ، ورسوله ، ولأئمة المسلمين وعامتهم) رواه مسلم

*On the authority of Abu Ruqayya Tameem ibn Aus ad-Daaree رضي الله عنه that the Prophet ﷺ said: 'The Deen (religion) is Naseehah (advice/sincerity).'*

*We said: 'To whom?' He ﷺ said: 'To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.'* (Reported by Muslim).

It is not upon anyone to accuse those in Dammaj of swearing and cursing the Ulamaa, because Ahlu-Sunnah do not swear or curse the Ulamaa, but rather only advice, as even the Ulamaa err and deserve to be advised, but with

respect and gentleness. When the mistakes of an Aalim are known, the Salaf used to practice al-Jarh wa Ta'deel, in order to protect the people from falling into their errors. Al-Jarh and Ta'deel are the guards of the Sunnah and the Deen itself, as no one has protection from deviation'

Ahmad ibnu Hanbal رحمه الله and many others used to mention some Ulamaa and their mistakes to the people, but with manners and respect to them, because it is for their good. However, the ignorant ones cannot differentiate between an-Naseehah and swearing, so instead of accepting advice and correcting themselves, they swear back at the advisor.

Once, a man from among the A'immah visited Yahya ibn Saeed al-Qattan رحمه الله. Yahya ibn Saeed رحمه الله had refuted another scholar for some of his deviations and warned the people against him in the presence of this Imaam. So the visiting Imaam said to Yahya ibn Saeed: "Are you not scared that this man is going to claim his rights on the Day of Judgment in front of Allaah عز وجل, because you did Gheebah (backbite) on him?" Yahya replied: "I am more fearful if the Prophet صلى الله عليه وسلم will be angry with me and against me on the Day of Judgment just because I did not refute this man".

Another example is the famous test against Yahya Ibnu Ma'een رحمه الله, who was one of the knowledgeable ones who used to give advice and he used to be straightforward in debating against the Ahlul-Bid'ah and hence, they called him a man of Gheebah and wrote a poem against him. The same happened to many other Ulamaa.

Hence, there is a great difference between swearing and advising, and each of those who work both of these actions has their own predecessors. A final example that I would like to mention is that statement of many who say that Shaykh Yahya and his students speak about Ubayd al-Jaabiree (may Allaah guide him). After being informed of the Baatil fatwa of legalizing Hijrah (migration) to Birmingham (migration to Kuffar land), how can those who

follow the Salaf, the likes of Yahya Ibnu Ma'een رحمه الله, keep quiet and let the people make Hijrah to the Lands of Kufr? That is why the Mashayikh and students of Dammaj, in carrying out the duty of Amru bil Maruf wa Nahi anil Munkar (enjoining good and forbidding evil), warned the people against this Fatwa and clarified that Ubayd is not qualified enough to issue Fatawa as he does not bring any evidences in them. Hence, it is understood that they did not swear, but rather forbade evil and enjoined the good in adherence to the command of Allaah عز وجل, as in the following Ayah:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

*“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command).” (Quran 3:110)*

However, the ignorant ones say that those in Dammaj speak against the Ulamaa, as it suits the desires of these ignorant ones. May Allaah عز وجل guide us all.

c) Some of those from Ahlul-Hawaa (people of desires) say there are no Ulamaa or good students of knowledge in Dammaj.

Dear readers, let it be known that those who make this statement are absolutely Jaahil (ignorant) about the situation of Dammaj and the vast knowledge that is prevailing there. We wish we could ask them what their version of the definition

of an Aalim is and what makes an individual to be from among the Ulamaa. The following are very common answers that we would normally hear:

- i. The age of the Aalim: - It is very common nowadays, that people take those who are of an old age to be Aalim even if deviation encompasses their hearts. This answer is Baatil as per the Kitaab, Sunnah and furthermore, there is no Daleel (evidence) for age to be a defining factor for an Aalim.
- ii. The ‘Ilm that an Aalim possesses: - If they say this, we ask them how much of ‘Ilm is required for a person to be called an Aalim? It is expected that they would say one of the following:
  - The individual should have memorized certain books and without doubt this is a wrong opinion as there is no Daleel for it.
  - An individual must have knowledge from the Kitaab and the Sunnah which makes him qualified to issue Fatawa and lead his people in knowledge and advice according to the Manhaj of the Salaf, which is the correct definition.

After presenting this we appeal to those who are just, is it not enough for a people who have memorized Kitaabullaah, numerous books of Ahadith with the Fiqh of every Hadeeth, and have been seeking knowledge for 15 to 20 years, to be from the Ulamaa? Let it be known that we have many of these people in Dammaj, as I have witnessed. Once, they asked Shaykh Muqbil رحمه الله and after that they also asked Shaykh Yahya حفظه الله whether it is allowed for us to call the person who has memorized Kitaabullaah and the Sahihain, a Shaykh (scholar) from among the Ulamaa. Both of them said, “Wallaahi, we have to call them more than that” (if they have memorized and understood what is inside them).

I remember the speech of our brother Musa Millington حفظه الله when he said the following statements:

“I asked Shaikh Abdul Hameed حفظه الله about the one who says Shaikh Yahya Al Haajuri حفظه الله is not an Aalim but only a student of knowledge. A Summary of

what the Shaikh حفظه الله said is: There is nothing wrong on being a student of knowledge but the students of knowledge are at levels. If you were to see what the Imams said about themselves all of them would say they are students of knowledge. However, Shaikh Muqbil رحمه الله said he is a scholar so you is he (the one who make this statement) to say that he is not a scholar? He has over 80 books, over 700 taped lectures and over 700 taped classes and he is not a scholar? He has over 7000 students of knowledge (in Dammaj) and he is not a scholar? What are these students doing in Dammaj then? Are they going to Dammaj to eat and drink, is he such a good cook? Such a person is a person who is making mischief. When Shaikh Muqbil رحمه الله died people started to say so and so are more knowledgeable about the science of Hadeeth and so and so about the language etc. But these people are only mischief makers. Also if a person comes to you and says that then tell him who are you? If he is not a scholar then you are lower than an ignoramus. These people are only people out to make mischief.”

Note: Some agree to the fact that they, the Mashaaikh in Dammaj are from the Ulamaa, but they say that these Mashaaikh do not have Tazkiyyah (recommendation) so they have to be regarded as Sighaar ul Ulamaa (small scholars). This statement is from the methodology of an ignorant person who does not have ‘Ilm about the Way of the Salaf. In reply, it is known that many of the Mashayikh in Dammaj have recommendations from Shaykh Muqbil رحمه الله, and he is very well known to be an illustrious scholar and is from among the Imaams of our era. Furthermore, they also say that Shaykh Yahya al Hajooree حفظه الله has no recommendation and is not a scholar, but it is very well known that Shaykh Muqbil رحمه الله asked Shaykh Yahya to sit on his chair in his absence and also praised him in the prefaces of Shaykh Yahya’s books. In addition, when Shaykh Muqbil was asked by one of his guards at the hospital he was admitted to in Jeddah, “Who is the most knowledgeable man in Yemen?”

The Shaykh remained silent for a while and said: “Shaykh Yahya al Hajooree”. So what is it other than Hawaa (desires) that is affecting these individuals who still continue their slander of these noble Mashayikh? May Allah correct the affairs of those who still have a disease in their hearts, Aameen.

d) Some also say that the foreign students in Dammaj are illegal residents and hence, accuse them of sinning by disobeying the leaders of the country.

Majority of those who say that our brothers in Dammaj are illegal over-stayers, are those who live in the lands of the Kuffar and hence, it can clearly be understood that the sinners are talking about the worshippers, as the sinners live in Kuffar land while the worshippers live in Muslim lands, fully understanding the Hadith narrated by Abdullaah Ibn Amr رضي الله عنه:

أن رسول الله صلى الله عليه وسلم بعث سرية قبل نجد فاعتصم ناس بالسجود فأسرع فيهم القتل ، فبلغ ذلك النبي صلى الله عليه وسلم فأمر لهم بنصف العقل وقال : أنا بريء من كل مسلم يقيم بين أظهر المشركين قيل : لم يا رسول الله ؟ قال : لا ترايا ناراهما

*"I am free from every Muslim that establishes his residence amongst the disbelievers." They (the Sahaabah) said: "O Messenger of Allaah, why?" He said: "Their two (household) fires must not look towards (i.e. face) each other."* (Reported by At-Tirmidhi, 1604; classed as Sahih (authentic) by Shaykh al-Albaani رحمه الله in Saheeh at-Tirmidhi. Also refer to Irwa al Ghaleel: 1207 and Saheeh aj-Jaami': 1461)

Furthermore, the following reasons are wise responses to the accusations of these people for the above issue of illegal residents:

i. It is known that the government of the Republic of Yemen knows that these foreign nationals in Dammaj exist and hence they gave permission for those in the Markaz, saying that if anyone stays inside Dammaj he will be



safe from deportation, while anyone who leaves might be caught by the police and deported if their Visas have expired.

- ii.** There is also a well known Qaaidah (rule) of Ahlul-Ilm that when two issues are in conflict and both of them are full of evil or have certain amount of evil, it is upon us to take the lesser evil. Those in Dammaj have to strike a harsh choice between living in the land of the Kuffar, mixing with them, raising their children among them and also becoming like them or living in a Muslim land with the hardship of only having a partial indirect permit from the government of the Muslim land, as mentioned in the above point. Hence, taking the option of living as illegal residents in a Muslim land is of a lesser evil than living in a Kuffar land.
- iii.** When these students enter Yemen, they enter and remain there legally, but when their Visa expires they do their best to continue staying with a legal status. This may not be easy for them, either because most of them are poor or because they are Salafis and hence, their governments track and follow them with the accusation that they maybe suspected terrorists. Therefore, they cannot be burdened with something greater than their capabilities, as Allaah said in the following Aayah:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*“Allaah burdens not a person beyond his scope. ....”* (Quran 2:286).

However, if there was a way that they could remain legal they would strive for it as they are from Ahlus-Sunnah (those who obey the rules and orders of the leader) and not from those who do Khurooj ala Wali ul Amr (go out against the leaders).

Those accusers say that our brothers are illegal residents and hence, they disobey the leader. So the solution according to these accusers is to return to the Kuffar land. Remaining in the land of the Kuffar is disobedience in itself, but if they stay illegally in a Muslim land, they are disobeying the

leader, but obeying Allaah عز وجل, taking heed of the statement of the Prophet صلى الله عليه وسلم in the following Hadith which was narrated by Imran bin Hussein رضي الله عنه and Hakam bin Amru al Ghafaari رضي الله عنه, where the Prophet صلى الله عليه وسلم said:

”لا طاعة لمخلوق, في معصية الخالق“ في الراوي عمران بن حصين و الحكم بن عمرو الغفاري

*“There is no obedience to the creation, in disobedience to the Creator”*  
(Reported by Ahmad and classed as Saheeh by Shaykh al-Albaani in Saheeh al-Jaami': 7520).

Moreover, if it was easy for them to do both (obeying Allaah عز وجل and the leader) they would be eager to do so. So if anyone has an ounce of Eemaan and justice in his heart, he would not call these brothers illegal immigrants after understanding what we mentioned above and also because they are from the Awliyaa of Allaah عز وجل and are among the Hufaadh. May Allaah preserve them, Aameen. They try to do good deeds and help the Ummah but these accusers say that they are illegal. Allahul Mustaan. May Allaah protect us from Khiyanah (betrayal), Aameen.

- e) It is a very common statement of the ignorant ones who say that in Dammaj there is no Faaidah (benefit) because certificates and titles are not issued and an institutional system is not prevalent.

The following points are a good refutation of this futile statement:

- i. If they say that those in Dammaj are ignorant and they do not possess Ilm, just because they are not organized in an institutional system, and do not receive certificates, then this is far from reality. This is because it is well-known that there are very few people who are more knowledgeable and are strong memorizers than those who have studied in Dammaj. It is such a **shame** that these accusers do not realize the efforts of our brothers but rather slander them, while the **Ikhwaan** themselves recognize the Ilm that has

benefited the Ummah from Dammaj. So we could safely say that the ruling on these accusers is that they are **liars** and the evidence for this is the reality.

- ii. Some of them say that as no certificate is issued, those who study in Dammaj cannot be accepted for jobs. We accept this statement of theirs because the brothers in Dammaj seek knowledge in order to benefit themselves in the Aakhirah (Hereafter) and not for the Dunya. Some of the Salaf also said, “All good is in following the Salaf, and all evil is in the innovations of those who came later (Khalaf).”

However, **we do not label those who possess certificates as people of Dunya**, but we will **surely say** that those who **seek knowledge of the Deen for a certificate are working for their Dunya**. Shaykh Muqbil رحمه الله said, “We do not work for certificates and I do not know where I put my Masters certificate and furthermore, even if I search for it now, I would not be able to find it, as I lost it a long time ago”.

Our nation is full of those who hold Masters and PhDs, but how have they affected the Ummah positively? The everlasting revival and change has only been brought by the Ulamaa of Ahlus Sunnah, (May Allaah make us from them, Aameen) and **not** from those who **have certificates**.

7) ***A comparison between Markaz Dammaj and certain places that are known to give Da’wah according to the Manhaj of the Salaf.***

Here we would like to talk about the foundations and Ta’seel (foundations) that Dammaj has been raised upon:

- a. ***Manhaj (methodology)***: Their Manhaj as is very well-known is strictly in following the ways of the Salaf. It is very hard for non-Salafis to remain in Dammaj without accepting this Manhaj and this is mainly the reason why almost all of those living in Dammaj are Salafis, except some native villagers who used to live there before the Markaz was established. The

Sunnah is taught by the tongues, implemented practically and greatly loved over anything else, by almost all of the Salafis there.

- b. Zuhd (abstention): Those in Dammaj do not struggle for this temporary life and existence and are always satisfied with whatever they have. Unlike in other places, they do not work for certificates nor do they get any as mentioned above. Their achievements in the study of the Qur'an and the Ahadith are their provisions in their journey to meet the Creator عز وجل (May Allaah grant them and us this Meeting. Aameen) and to enter His Paradise.

كن في الدنيا كأنك غريب أو عابر سبيل, رواه البخاري وغيره من حديث ابن عمر

*Narrated 'Abdullah ibnu 'Umar رضي الله عنه : The Prophet ﷺ took hold of my shoulders and said, "Be in the world as if you were a stranger or a wayfarer." (Reported by Al-Bukhari and others)*

- c. Benefits of their Ilm: Those in Dammaj are sincere in seeking knowledge and are not those who study to pass exams and compete with others for Dunya and certificates. Look at the fruits of their Da'wah and the fruits of their study and you would see how far and wide knowledge has reached through their efforts and this is surely from the Pleasure and Help of Allaah عز وجل for His slaves who love His Deen and struggle every moment to defend the Sunnah of His messenger and uphold His great religion. Their books, articles and speeches have reached every end of the world, where there are Salafis as mentioned above. May Allaah عز وجل keep them firm and grant them success upon this Great Path that they are treading, Aameen.

- d. Taba'iyah (Dependency on the government or higher institution): Markaz Dammaj has never been under the government since it was established about 40 years ago. There is no influence from the government and there are no problems with the government because Ahlus Sunnah does not cause Fitnah by going against the government and leaders in accordance with the orders of the Prophet in numerous Ahadith. The government in fact,

was in very good terms with the Shuyookh in Dammaj, past and present, so much that they even helped them in the war of Ahlus Sunnah in Dammaj against the Rawaafidh Shiees (Houthis).

After describing about Dammaj we will compare it with another very famous institute of knowledge, Al Jaami'ah Islamiyyah fil Madinah (The Islamic University of Madinah)

a) Manhaj (methodology): The Manhaj, as is very well-known, in this Jaami'ah is mixed. People following so many methodologies are allowed to stay in this University and the Salafis there are a mere minority, so we request those who make a comparison between this university and Dammaj, to fear Allaah عز وجل and be just. Shaykh Abdul Muhsin al Abbaad حفظه الله confirms this when he talked about the university: "As for the University's new life that the newspaper has claimed to be many-fold than the time it started out due to the new specializations, then in reality the University is in its old age and weakness and this is a fact that deserves consolation for. I have dwelt with this University and in my youth I grasped its youth and strength, and then in my old age I happened upon its weakness and fragility. And to Allaah عز وجل belongs all affairs. It grieves me and pains me greatly to see a university that was founded upon piety from its first day, under the patronage of the two honourable Shuyookh, Muhammad ibn Ibrahim and Abdul-Azeez ibn Baaz رحمهم الله that its affairs after half a century of its foundation, have come to be blown by the wind. Hurricanes have stormed it (so to speak) and it has become a place of amusement and wonder for onlookers, westerners, newsmen and even newswomen, who were never found there some years back." Furthermore, Shaykh Rabee حفظه الله when asked about going to Dammaj to seek Ilm, repeatedly said: "You want Ilm, seek it in Dammaj". Moreover, we have come to know that the Chief Dean of the University is a person who is far from Ilm us Shariee (Knowledge of the religion and the

laws of Allaah (عز وجل) and his qualifications are only in the subject of Islaamic Finance. How can you expect any good and any adherence to the Manhaj of the Salaf, when the leader of the institute himself is a person far from the Manhaj of the Salaf?

b) Zuhd (abstention): Zuhd is not something that is very common among those in this University. This is because most of those who study there, study for the sake of certificates and to gain something in this Dunya. We have so many examples of this even in this country, Malaysia, where we see so many graduates from this University joining political parties, while others from there join their people's traditions and innovations, even after studying in a Land of Tawheed. Therefore, how can you compare this to the graduates from Dammaj, who come out like a stranger, striving against the ill practices and innovations of his people?

c) Benefits of their Ilm: The reality is an evidence of how far the knowledge taught in this University has reached and benefitted people and the Salafi Da'wah. How can it benefit the people and the Da'wah when even a Masters graduate in this university is not a Haafidh of the Kitaab and Sahihain? How can the people be benefitted when some of the students in the university cheat in their examinations? All of these changes in the university since its founding, which was upon goodness, are due to various reasons. One of this is the implementation of a university teaching style rather than a religious circle teaching style which is the way our Islamic scholars teach and used to teach. The teaching style in this university prevents students from studying the subjects they think they require in the study of their religion. If you compare this to Dammaj, what a difference you would observe, SubhanAllaah. In Dammaj, the students are allowed to pick whatever subjects they want to pick and they get the blessing of studying in the environment of the mosque, as compared to studying in a classroom away from the mosque, as in the Islamic University. In Dammaj, if any brother

wants to teach and he is qualified in a science of the religion, like Fiqh, all he needs to do is to inform the people by a poster at the front of the mosque and those who want his Ilm can benefit from him. So in this way many circles are opened in different subjects and sciences and different books are studied. Other reasons for the changes in this university is the entrance of Hizbis (partisans) and people of doubts and desires and also the entrance of the Dunya into the minds of the students and some of the teachers. Also the University's distancing itself from the living Scholars of Ahlus Sunnah also contributed to this negative change of the Islaamic University of Madinah (May Allaah return it back to be upon the Manhaj of the Salaf).

- d) Taba'iyah: This University is under the government and the government funds it and it is known that most of those in the government are not Salafis. Therefore, those who are appointed to important posts in the University are not related to the Salafi Da'wah and the scholars of Ahlus Sunnah are not made as leaders, nor are they assigned to posts in this University, although there are many Salafi scholars living in Saudi Arabia. As for Dammaj it is and was always lead by scholars of Ahlus Sunnah and May Allaah let the scholars lead it until the Day of Judgment.

Now we will compare Dammaj with another Da'wah institute, Salafi Publications (SPUBS) also known as Maktabah as Salafiyyah. Although, this is a **shameful** comparison to make, we will mention it here in order to clarify some points regarding the errors of SPUBS.

- a) Manhaj (methodology): At its foundations we knew it as an organization that translates the speech of the scholars into other languages. However, as years passed by, we see their situation changing further and further towards the Dunya (May Allaah rectify them). Most important of all, we do not know whether any of those who are leading this institute are strong students of knowledge or Salafi scholars. Are there any Salafi scholars who are leading

them? May Allaah عز وجل guide them to the Right Path. Reality is enough of an evidence for their errors and proofs of their mixing with other methodologies is found in their seeking donations and outdoor activities and also other things they do.

- b) Zuhd (abstention): This is a very far-fetched thing among those in SPUBS, except on those whom Allaah عز وجل has mercy upon. How can they have Zuhd from this Dunya, when even the lectures of their Duaat (callers) are sold online and books that can be found freely on the internet are sold in their Salafi Bookstore? They use religious objectives and projects to seek donations and even go as far as taking loans from the Ribaa-based banks in Britain for use in these projects. How can they have Zuhd when they are founded and still based in the midst of the Kuffar, in a land for the Kuffar and enjoying the benefits provided by the Kuffar British government? Why is Hijrah to the Muslim lands not in their minds when they are able to do so? Rather, one of their Duaat and one of their scholars went so far to even claim that Birmingham in England (where their Maktabah is based) is a place to make Hijrah to. A city in a country where the bells of churches ring loud and clear and the evil Kuffar practices are all over the place becomes all of a sudden, an abode of Hijrah!!! Isn't this playing with the rules of the Religion, when you call a migration to the lands of the Kuffar, Hijrah, instead of anti-Hijrah? May Allaah عز وجل protect us from making these kinds of false & evil claims. Ameen.
- c) Benefits of their Ilm: How many leaders, scholars or strong students of knowledge have they produced and how many Huffadh (memorizers) have they produced? How unjust are they in slandering, degrading and attacking the students of Dammaj, most of who are Huffadh of the Quran and the Ahadith of the Prophet ﷺ, while they have not even produced the likes of even one of these Huffadh. So it is upon them to leave this slander and tale-carrying about Dammaj and its scholars and students, and pay careful



attention to of the great warning of the Messenger of Allaah ﷺ in the following Hadith:

وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَصْكَرَهُ اللَّهُ رَدْعَةَ الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ

“Whosoever says about a Believer that which is not found in him, Allaah will make him reside in Radghathal Khabaal (a place in Hellfire) until he withdraws what he said.” (Reported by Abu Dawud and others and authenticated by Shaykh al-Albaani in as-Saheehah: 437 and Shaikh Muqbil in as-Saheeh al-Musnad: 755).

- d) Taba'iyah: Even if SPUBS is not controlled by the Kuffar government, they are still required to follow and accept their laws, because they are living in the country of these Kuffar. They still have to fall under the laws of the Kuffar such as their laws of divorce and others. Furthermore, how can they stay in this Kuffar land and do the obligatory duty of forbidding evil and enjoining good, while the evil and vice is in front of their eyes.

More on the errors of SPUBS will soon be posted on our website, <http://thedawah.com/>. Numerous articles regarding the errors of SPUBS have already been published on other websites like <http://aloloom.net/> and others.

**In the next article Inshaa Allaah, we hope to discuss about one of the branches of Markaz Dammaj, Dar al Quran wal Hadeeth Perlis, Malaysia.**

سبحانك اللهم وبحمدك أشهد ألا إله إلا أنت أستغفرك وأتوب إليك

والله تعالى أعلى وأعلم وله الحمد والمنة!