

**Shaykh Sālim at-Taweel**  
**(hafīdhahullāh)**

# **A THIRD LETTER TO SHAYKH 'UBAYD AL-JABIRĪ – QUESTIONS TO SHAYKH 'UBAYD<sup>1</sup>**

**“THE QUESTION IS: NOBLE SHAYKH 'UBAYD, MAY ALLĀH GRANT YOU SUCCESS TO ALL GOODNESS, DO YOU MAKE TABDĪ' OF SHAYKH SĀLIH BIN 'ABDUL'AZEEZ ĀLI SHAYKH AND PUT HIM WITH JAM'IYYAH IHYĀ UT-TURĀTH? HAS SHAYKH SĀLIH FALLEN INTO INNOVATION? WHAT OF THE FREQUENT VISITS OF SHAYKH 'ABDURRAZZĀQ TO JAM'IYYAT IHYĀ UT-TURĀTH? ...BASED ON THE FATWA OF SHAYKH 'ABDULMUHSIN AL-'ABBĀD, DO YOU MAKE TABDĪ' OF HIM?**

**NOBLE SHAYKH, REFLECT AND CONTEMPLATE ON THE CONDITION OF SHAYKH, AL-'ALLĀMAH SĀLIH BIN FAWZĀN AL-FAWZĀN WHO IS OLDER AND MORE KNOWLEDGEABLE THAN YOU NOBLE SHAYKH. YET WITH THIS WE NEITHER SEE NOR HEAR HIM GETTING INVOLVED IN EVENTS IN LIBYA, FITAN IN YEMEN, MAKING TABDĪ' OF ANYONE IN KUWAIT, OR INSTRUCTING THAT A WOMAN IN THE EMIRATES BE BOYCOTTED OR SPECIFYING ANYONE TO BE IN CHARGE OVER OTHERS IN EUROPE.**

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<sup>1</sup> Shaykh Sālim at-Taweel, *Wa Aydhan Risālah Lam Yahmiluhā al-Bareed ilā Fadeelat ish-Shaykh 'Ubayd bin Hādī al-Jābirī hafīdhahu Allāh*, 3-3. [And Also a Letter Which Cannot be Delivered by Post to Shaykh 'Ubayd al-Jābirī, May Allāh Preserve him, 3<sup>rd</sup> of 3 Letters]. Dated 2 Safar 1436 AH/23 November 2014 CE, see:

<http://www.saltaweel.com/articles/372>

Translated by 'AbdulHaq al-Ashanti

**NOBLE SHAYKH, WE WAIT FOR ANSWERS TO THESE FIVE QUESTIONS AS THOSE WHO REFER TO THEMSELVES AS THE “CLEAR SALAFIS” HAVE BEEN UNABLE TO ANSWER THEM.”**

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*All praise is due to Allāh alone, and may prayers and peace be upon the one after whom there is no Prophet, to proceed:*

This is the third letter I write to the noble Shaykh 'Ubayd bin 'Abdullāh al-Jābirī, may Allāh preserve him and make good his intention and offspring. I ask Allāh to make benefit in it for the writer and the reader. I said within it:

Bismillāh ir-Rahmān ir-Raheem,

From Sālim bin Sa'd at-Taweel to the noble Shaykh 'Ubayd bin 'Abdullāh al-Jābirī, may Allāh grant you success to all good.

To proceed:

Some of the brothers in Kuwait have attempted to warn people from our da'wah and our lessons and restrict Salafiyyah to just them and no one else. They have commended themselves with commendations which according to what I know have not been made before and they have named themselves “clear Salafis” and the “established Salafis”. Allāh Says in His Book,

**“So do not claim yourselves to be pure; He is most knowing of who fears Him.”**

{*an-Najm* (53): 32}

And Allāh Says,

**“Have you not seen those who claim themselves to be pure? Rather, Allāh purifies whom He wills...”**

{*an-Nisā'* (4): 49}

The general people of this small group are young in age, foolish minded and led by a man who is a business man with neither concern with seeking knowledge nor adequacy within it. Thus, he seeks the aid of others, at times brother Ahmad Bāzmūl, at other times Shaykh Muhammad bin Hādī, and recently your honourable self. Unfortunately, they have been able to cause much corruption between us and between the Mashāyikh via tale-carrying with which they have become famous except for a small number as Allāh Wills. I reminded him of Allāh often and I advised him and relayed for him the evidences from the Book and Sunnah regarding the prohibition of tale-

carrying yet he still persists on this major sin, Allāh's Refuge is sought. I ask Allāh to favour us with sincere repentance before death. The Divinely Legislated obligation which Allāh has obligated on us is that we verify the reports of tale-carriers so that our rulings will stand upright, is that on the case O noble Shaykh?

This major tale-carrier has claimed that I have a link to Jam'iyyat Ihyā ut-Turāth and as a result he spoke about me and based on him you spoke about me O Shaykh 'Ubayd, may Allāh forgive you and your parents. He also attached me to them based on some words which I wrote in an article wherein I mentioned with good the names of some of the Mashāyikh of Jam'iyyat Ihyā ut-Turāth. In reality the mere praise of a Muslim does not necessitate expulsion from Salafiyyah or from the Sunnah. This method therefore is exaggeration and this may cause agitation to a person who does this but by Allāh noble Shaykh I do not wish to cause any agitation to you. However, the biased brothers, who title themselves as being "the established Salafis", they are the ones who have put you into this agitation. I have put some questions to them but they were unable to answer them and for that reason I have put the questions to you O noble Shaykh, may Allāh grant you success, perhaps I will learn with you from your answer if you be so kind as to send me them or you can distribute your answer widely so that there is an increased benefit:

### **First Question**

Shaykh Sālih bin 'Abdul'Azeez Āli Shaykh visited Kuwait, he is the Minister of Endowments [and Islamic Affairs] in the Kingdom of Saudi Arabia, may Allāh preserve him. He mainly visited Jam'iyyat Ihā ut-Turāth and was with Shaykh 'Abdullāh al-Manī' (may Allāh preserve him). Shaykh Sālih had some words about Jam'iyyat Ihyā ut-Turāth and this is what he said:

**Bismillāh ir-Rahmān ir-Raheem,**

**All praise is due to Allāh, the Lord of the Worlds,**

**I bear witness that there is no god worthy of worship except Allāh alone Who has no partner. I bear witness that Muhammad is his servant and messenger, may prayers and peace be upon him, his family and his companions with increased peace, to proceed:**

**I am at the utmost happiness to be present among my brothers and beloved at this blessed Jam'iyyah which we always see as a beating heart for Salafi charitable work around the world. I hope that Allāh will make its future better than its past and to bless all of us with sincerity and truthfulness in speech and action, and to establish its maintainers with positive accuracy and to reward them with good for what they have done.**

End of his words.

The question is: noble Shaykh 'Ubayd, may Allāh grant you success to all goodness, do you make tabdī' of Shaykh Sālih bin 'Abdul'Azeez Āli Shaykh and put him with Jam'iyyah Ihyā ut-Turāth? Has Shaykh Sālih fallen into innovation? We wait for your answer noble Shaykh, I remind you of your previous statement:

**...the principle with Ahl us-Sunnah is that the one who allies himself to the people of innovation and does not take them to account and does not support those who step up to them is to be regarded as being from them. This is even though he may apparently be a person of righteousness and act according to the Sunnah – for this does not save him from falling into innovation himself. We have spoken about the group of Ihya ut-Turāth in many instances in Kuwait and here we have spoken about them as I deem sufficient, so whoever wishes can refer to that, it [Ihyā ut-Turāth] is within the divisions of the Muslim Brotherhood.”**

So what will you say O noble Shaykh? Does Shaykh Sālih Āli Shaykh not know and not understand the reality? Or does he have good suspicion of them and go to reject from them? This is with the knowledge that I do not agree with the way Shaykh Sālih described Jam'iyyat Ihyāt ut-Turāth.

### **Second Question:**

I heard a recording from you herein it is asked:

**“I have a question about the condition of some Mashāyikh: Shaykh 'AbdurRazzāq al-'Abbād al-'Badr?”**

Answer [from Shaykh 'Ubayd]:

**“This man is a person of Sunnah, all praise is due to Allāh, he is well-known. Neither corrupt principles nor foundational rules from him have reached me.”**

My question to you noble Shaykh 'Ubayd is: then what of the frequent visits of Shaykh 'AbdurRazzāq to Jam'iyyat Ihyā ut-Turāth and his well-known events with them? Why does your previous ruling not apply to Shaykh 'AbdurRazzāq bin 'AbdulMuhsin al-'Abbād al-Badr? Has Shaykh 'AbdurRazzāq fallen into innovation? Or does he have a special condition which others do not share? This is while I regard Shaykh 'AbdurRazzāq as a blessed man, and I do not commend anyone above Allāh, Allāh has brought great benefit via his visits to Kuwait, the UAE and Bahrain, may Allāh increase him in goodness. We wait for your answer O noble Shaykh 'Ubayd, may Allāh preserve you.

**Third Question:**

Perhaps Shaykh 'Ubayd you know Shaykh, Dr Muhammad bin 'Umar al-Bāzmūl, whom I regard to be upon goodness. He has visited Kuwait more than once and associated with Jam'iyyat Ihyā ut-Turāth more than once. Indeed, he has a connection to some of the Muslim Brotherhood in Kuwait. Some brothers have sought the assistance of his brother Dr Ahmad bin 'Umar Bāzmūl who has asserted that Jam'iyyat Ihyā ut-Turāth are innovators.

My question is: what is the ruling of Shaykh Muhammad Bāzmūl going to Jam'iyyat Ihyā ut-Turāth and associated with them in some of their activities and not making tabdī' of them? With the knowledge that this is affirmed via audio and visual. We wait for your answer O noble Shaykh 'Ubayd, may Allāh preserve you. Bearing in mind that those brothers who brand themselves as being the “clear” and “established Salafis” have been unable to answer this question, perhaps they can find an answer from you? May Allāh grant you success to the right word.

**Fourth Question:**

The brother Muhammad bin 'Uthmān al-'Anjarī while accompanied by Ahmad bin Husayn as-Subay'ī offered to the two Shaykhs: Dr Falāh Ismā'īl Mandikār and Dr Abū Anas Hamad al-'Uthmān, and myself as the third, that we enter among Jam'iyyat Ihyā ut-Turāth and compete with them via elections in order to acquire control of its administrative council and its charitable finances for usage, as they claimed, to “aid Salafiyyah”. He [Muhammad al-'Anjarī] wanted to seek the assistance of his cousin Mishārī bin Jāsim al-'Anjarī who at that time was a member of parliament! We totally rejected this offer and all praise to Allāh I was the most severe of them in rejecting this void idea, for we are students of knowledge and what concerns us is that we call to Allāh, teach and learn. We are not interested in gaining positions and donations and we do not enter into elections, we ask for steadfastness until death.

My question noble Shaykh 'Ubayd is: as the brother Muhammad bin 'Uthmān al-'Anjarī did not announce his repentance from this request [to enter into a leadership election for the Jam'iyyat Ihyā ut-Turāth administrative powers] which he was not successful in achieving, nor did he display any regret – so is your previous ruling which you mentioned to be applied to him?

### **Fifth Question**

Noble Shaykh 'Ubayd may Allāh grant you success to all goodness, if some of the students of knowledge were to seek a ruling from your Shaykh, the Muhaddith, al-'Allāmah Shaykh 'AbdulMuhsin al-'Abbād al-Badr regarding the ruling on participating with Jam'iyyat Ihyā ut-Turāth he would permit this for them. So based on the fatwa of Shaykh 'AbdulMuhsin al-'Abbād, do you make tabdī' of him?

Noble Shaykh, we wait for answers to these five questions as those who refer to themselves as the “clear Salafis” and the “established Salafis” have been unable to answer them. The ones who have monopolised Salafi all for themselves and not for other Muslims...

Noble Shaykh 'Ubayd, may Allāh grant you success and raise your rank, I will mention some important matters to you which I hope you open your chest to listening to:

#### **First**

I hope noble Shaykh that you hold in regard the notable and illustrious Imāms when it comes to advising and repentance rather than boycotting, warning, dropping and cautioning! Of the people of our era who gave the most advice to the Ummah was the noble father al-'Allāmah Shaykh 'Abdul'Azeez bin Bāz (*rahimahullāh*). He used to advise the leaders, the scholars, the preachers, the student of knowledge without what you do noble Shaykh of tabdī', tadleel, orders to boycott and separate. The examples of advice from Shaykh Bin Bāz are many and more famous than having to be mentioned, for the deen is sincere advice and those who give advice have no allegiance to those to whom they are giving advice in that they obligate them to accept what they advise them with. – if this is not the case then what would be the difference between giving advice and the ruling of a Qādī or a leader in authority?!

#### **Second**

**Noble Shaykh, reflect and contemplate on the condition of Shaykh, al-'Allāmah Sālih bin Fawzān al-Fawzān who is older and more knowledgeable than you noble Shaykh. Yet with this we neither see nor hear him getting involved in events in Libya, fitan in Yemen, making tabdī' of anyone in Kuwait, or instructing that a woman in the Emirates be boycotted or specifying anyone to be in charge over others in Europe.**

### Third

Noble Shaykh 'Ubayd, may Allāh preserve you, a question from some brothers in Europe has reached me which I present to you as perhaps you can benefit us with an answer and benefit us with your knowledge. The questioner asks:

**“Some brothers threaten their brothers with Mashāyikh and say to them: “we will transmit your statements and actions to them, along with where you go, who you listen to, who you receive [as visitors], who you host, so that they will issue some words about you or a warning in order to drop you and we will wait for the words of the 'Ulama about you.” Question: is fear of Mashāyikh shirk with Allāh?”**

Allāhu Mustaʿān, is this the Salafīyyah with which Allāh sent His Messenger (*sallAllāhu 'alayhi wassallam*)? We wait for your comments noble Shaykh.

### Fourth

Noble Shaykh 'Ubayd, may Allāh grant you success to all goodness, beware of the tale-carriers, beware of that category of people even if they manifest rectification and claim to be the “clear Salafis” and the “established Salafis”. Beware of them even if they manifest that they have your own interests at heart and the interests of the da'wah. Beware of them even if they are of the closest of people to you. Allāh Said, in warning His Prophet from the people who have this evil characteristic,

**“And do not obey every worthless habitual swearer, [And] scorners, going about with malicious gossip – A preventer of good, transgressing and sinful...”**

{*Al-Qalam* (68): 10-12}

Ibn Katheer said about Allāh's Words,

**“[And] scorners, going about with malicious gossip...”**

{*Al-Qalam* (68): 11}

That it means: the one who walks in among people and causes incitement between them and transmits words so as to corrupt the relationship...

### **Fifth**

It has reached me that a Pakistani person who holds British citizenship and lives in the city of Birmingham [in the UK] called 'AbdulWāhid with the kunya “Abū Khadeejah” has claimed that he obtained a fatwa or responsibility from you to preside over marriage and divorce issues and that he is of those in charge of such matters?! So if he [Abū Khadeejah] is a liar, then you should come forth to verify from him O Shaykh 'Ubayd and ask him about his oppressive behaviour which he practices against those who do not submit to him. How many marriages has he broken up and how many families has he split up? If he truly did obtain an allowance from you then by Allāh I do not know in which way it was possible for you to give him such an allowance?! I hope that you have not given allowance to a person who is not known to have studied or learnt, Allāhu Musta'an.<sup>2</sup>

### **Sixth**

I came across what you said about me when you said: “the person who uttered these expressions I have known him for 21 years, he is from Kuwait, he was with us and then was taken by that which deviated him.”

So I say O noble Shaykh: where was I? When? How? Are we in a hizb or an organisation? Do we have a pledge of allegiance or a covenant? Your statement caused amazement in me and others, perhaps you can review your words noble Shaykh, I hope that it was an unintentional slip of the tongue. Noble Shaykh 'Ubayd, may Allāh preserve you, I will remind you of Allāh's Words,

**“[He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make**

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<sup>2</sup> [TN]: the noble Shaykh and Muhaddith who teaches in the Haram al-Makkī, Shaykh Wasiullāh 'Abbās also levelled the same accusation against this individual during his visits to the UK. The individual in question here however has denied involvement in marital affairs. Though for many people of Sunnah in the Small Heath area of Birmingham the vicinity has developed into one wherein there is such a climate of fear that it is more reminiscent of the heritage of the “Peaky Blinders” (!?) than it is of blessed Salafiyyah.

righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the  
Muslims.””

{*al-Abqāf* (46): 15}

Allāh Said,

“...and reaches [the age of] forty years...”

Noble Shaykh you are nearing eighty years of age and the Prophet (*sallAllāhu 'alayhi wassallam*) said: “*The age of my Ummah is between sixty and seventy, and very few live longer.*” Reported by at-Tirmidhī from the hadeeth of Abū Hurayrah (*radi Allāhu 'anhu*), no.3550 and deemed to be hasan by al-Albānī. Noble Shaykh you are of the very few as Shaykh al-Albānī used to say about himself, therefore leave a good remembrance of yourself with your brothers and sons from Ahl us-Sunnah whom you have described with harmful word such as “misguided”, “Ikhwānī”, “a waster”, “heedless” etc. It is not hidden from you Shaykh that rifq is not found in anything except that it adorns it and it is not removed from anything except that it disfigures it. A good word is sadaqah so advise your brothers and children and supplicate for them to attain success and accuracy for they love you and it would be hefty on them if you were to cut off from them and they you.

*I ask Allāh to guide me, you and Ahl us-Sunnah, to unify our word, bring our hearts together, rectify our conditions and to support us over those who oppress us. And all praise is due to Allāh firstly, finally, apparently and inwardly, and may prayers, peace and blessings be upon or Prophet Muhammad, his family and all of his companions.*