

*Declaration of the
Femeni sword in
annihilating the tales
and fabrications of the
transgressor and
perpetrator; Abdullah
Al-Bukhaari*

Written by

As-Shaykh Abu Abdis-Salaam Hasan Bin Qaasim Ar-Raymee

بسم الله الرحمن الرحيم

This is the first part of a series taken from the reply of As-Shaykh Hasan Bin Qaasim Ar-Raymee, may Allah preserve him, to Dr. Abdullah Bin Abduraheem Al Bukhaari's evil slander and cowardly attempt of trying to defame and debase Al-Imaam, Al-Mujadid, Al-Muhaddith, Al-'Allamah, As-Shaykh Muqbil Bin Haadee Al-Waadi'ee, may Allah have mercy upon him, his Successor - Al'Allamah, Al-Muhaddith, Al-Faqeeh, the sincere advisor As-Shaykh Yahya Bin Alee Al-Hajooree, may Allah preserve him and the fortress of the Sunnah Dar Al-Hadeeth in Dammaj, may Allah preserve it from the plots and schemes of the hatemongers.

This series is based upon an 80 page reply to a telephone conversation that had taken place between Dr. Al-Bukhaari and an Indonesian, in which the Indonesian had asked Dr. Al-Bukhaari about welcoming As-Shaykh Hasan Bin Qaasim and As-Shaykh Muhammad Maani' to their Markaz in their travel for Da'wah to Indonesia. Note that these same individuals from Indonesia had asked As-Shaykh Rabee' before concerning both of the Shaykhs and about welcoming them for lectures. As-Shaykh Rabee' advised them with calling both of the Shaykhs and that both of them are Salafi and that they should be benefited from and to be treated with kindness.

Even though this was mentioned to Dr. Al-Bukhaari that As-Shaykh Rabee' was asked about the Shaykhs and that he spoke highly of them, it did not suffice him rather he got angry and shouted "*why did Luqman ask the Shaykh about them?*" and then continued with his 45 minutes of lying that As-Shaykh Muqbil and his students were Khawaarij, his belittling of As-Shaykh Yahya and the Mashaayikh of Dammaj, making Dua that Allah fights these Mashaayikh, his clear warning, hatred and jealousy of Ad-Da'wah As-Salafiyyah in Yemen and other than that from his ill and filthy speech.

Please also note that this speech that I have translated of the Shaykh is not the beginning of the Shaykhs reply; however I chose to translate this firstly due to some of the people within the west not knowing who the Shaykh is. This first part consists of praises of the major scholars of our time for As-Shaykh Hasan Bin Qaasim, may Allah preserve him, **from over the past 18 years**. I will be following this translation with translation of excerpts from the Shaykhs reply, may Allah preserve him.

¹ The speech that has proceeded which is above the line is all from myself; the translator, Ehsan Bin Manzoor.

Dr. Al-Bukhaari's Speech:

"I do not know these people and I do not advise in going to a place where its people are unknown, it is very important - as is well established amongst Ahlus-Sunnah, that knowledge should not be sought except under a Sunni, Salafi, just as knowledge is prevented in being sought from the people of innovation, likewise knowledge is also prevented in being sought from unknown people. So the fact that they are coming from Dammaj does not mean that they are upon steadfastness and well being, not everyone in there (Dammaj) is upright and approved".

"I say²: that I have with this speech of yours two pauses:

The first pause is with your statement:

"I do not know these people and I do not advise in going to a place where its people are unknown, it is very important - as is well established amongst Ahlus-Sunnah, that knowledge should not be sought except under a Sunni, Salafi, just as knowledge is prevented in being sought from the people of innovation, likewise knowledge is also prevented in being sought from unknown people".

I say: Who are you oh unknown one, so as to say that your acknowledgement is to be considered and that your advice is to be taken? You are in need of someone that praises you [now], **this is firstly.**

As for secondly then it is said: why do you not give the bow to he who knows how to shape it³ and ask Shaykh Yahya concerning us? Or do you not see him to be an 'Aaalim in your view?!!! Or at the least if you were not able to cover the expenses of calling then you have our Shaykh Rabee' Al-Madkhali with you [in Saudi], what has prevented you from asking him about us so that you may see what the answer would be? Or is that your doctorate made you become sluggish concerning that?!!

By Allah, the intelligent ones from amongst the people will laugh at you when they see your silliness, how is that you asked As-Shaykh Rabee' about the conference that we were determined in carrying out but you did not ask him concerning us? So you are between two affairs, there is no third:

Either you say: "I [Abdullah Al-Bukhaari] asked him [As-Shaykh Rabee'] concerning you and he praised you and spoke highly of you and he said: **"they are Salafi"** (as the brother Abu Hamaam⁴ narrated from As-Shaykh Rabee') - *and this is what is contemplated from our Shaykh, may Allah preserve him*, but however it was jealousy from myself (Abdullah Al-

² Note that when a sentence starts with **I say**, then it is referring to Shaykh Hasan Bin Qaasim, may Allah preserve him.

³ An Arab saying.

⁴ As-Shaykh Abu Hamaam Muhammad Bin Alee As-Sawma'ee Al-Baydaanee, he is from the foremost students and close ones of Shaykh Rabee, may Allah preserve him and is also a student of Shaykh Muqbil, Shaykh Ahmad An-Najmee and other than them, may Allah have mercy upon them.

Bukhaari) that I was not able to mention that, so I hid it and I informed of opposite to what the reality was and I made a judgement upon you that they are unknown”

Or that you say: “I did not asked him concerning you because I knew what his answer would be and I knew that he would recommend [you] highly, so I asked him about the conference only”

So which ever of the two is right you have still fallen into deceiving the Baraamikah⁵ from the Indonesians that had good thought of you especially when you had told them that Shaykh Rabee’ was pleased with you travelling to them, this is one affair.

As for what relates to me being accused of being unknown⁶, then he (Abdullah Al-Bukhaari) knows that I am from the graduates of the faculty of Hadeeth from the prophets city; Al-Madinah ﷺ in the year 1412-1413 from the Islamic University, and with the praise of Allah the most high and from speaking about the blessings of Allah upon me and from also refuting the lies that were invented from this weak one (Abdullah Al-Bukhaari) in his accusation of me being unknown and also from the angle of what has come in the two Saheehs from the authority of Masrooq that Abdullah Bin Mas’ood, may Allah be pleased with him, mentioned: “By Allah the one that none has the right to be worshipped besides he, a chapter from the Quran was not revealed except that I was the most knowledgeable concerning where it was revealed and a verse was not revealed from the book of Allah **except I was the most knowledgeable concerning why it was revealed** and if I was to know anyone more knowledgeable than myself concerning the book of Allah and I was able to reach him by she-camel then I would have surely travelled to him”.

And in the Saheeh of Muslim upon the authority of Shaqeeq which he narrated from Abdullah Bin Mas’ood, may Allah be pleased with him, “that he recited ‘**...and whosoever deceives his companions in regards to the booty, he shall bring forth on the Day of Resurrection that which he took (illegally)**’⁷ and then said: After whose mode of recitation do you command me to recite? I in fact recited before Allah’s Messenger ﷺ more than seventy chapters of the Quran and the Companions of Allah’s Messenger ﷺ know that **I am the most knowledgeable of them concerning the Book of Allah** and if I were to know anyone that had better understanding than I, I would surely have travelled to him. (Shaqeeq said) So I sat in the circles of the Companions of Muhammad ﷺ but I did not hear anyone rebuke him for that or find a fault with it”.

⁵ Al-Baraamikah- this is an attribution to an individual by the name of Abdurahman Al-Barmakee; who is an unknown person who writes refutations on the website wahyain.com against Shaykh Yahya and his students, may Allah preserve them. He hides under this name however is not known to anyone up until this day just as the majority of the members of this website are. The followers of ‘Abdurahman Al-‘Adanee are called Al-Baraamikah due to their love, praise and support of this individual, to the extent that they call him Shaykh, yet he is not known to anyone.

⁶ Note oh noble reader that when the Shaykh mentions about him being unknown, it is not that he is concerned about being famous amongst the people, however he is speaking about the term that was used from the people of Hadeeth concerning those narrators that would not be taken from due to them being unknown.

⁷ (Aali Imran 3:161)

Haafidh Ibn Hajar commented in Fath⁸: “and in this Hadeeth there is (an indication for) the permissibility of a person to speak about himself with that which he has of virtue according to how much praise is needed, and that which is mentioned from blameworthiness concerning this (i.e. praising oneself) then it pertains to the one that praises himself by way of pride and having amazement for himself”.

An-Nawawi said in his Explanation: “and in this Hadeeth there is (an indication for) the permissibility of a person to speak about himself with virtue, knowledge and other than that for a particular need, as for the prohibition of praising oneself then that is for the one who praises himself and commends himself without any need, rather he does it to boast and to be prideful. The praising for oneself when needed has occurred many times from the examples, such as repelling evil from oneself by way of it (i.e. by praising oneself), or to obtain something beneficial for the people, or as an encouragement to take knowledge from him (the one praising himself) or that which is similar to that. And from the examples of praising oneself in order to obtain something beneficial is the statement of Yusuf ﷺ:

﴿اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا﴾

[Yusuf ﷺ said]: "Set me over the storehouses of the land; I will indeed guard them with full knowledge (Yusuf 12:55)

And from the examples of repelling evil from oneself is the statement of ‘Uthmaan, may Allah be pleased with him, in the time of his blockade, that he was the one who equipped the army of Al-‘Usrah and that he was the one who dug the well of Roomah. And from the examples of encouraging in taking knowledge from the one praising himself is this statement of Ibn Mas’ood⁹ and the statement of Sahl Bin Sa’ad: “no one has remained more knowledgeable concerning this affair than me” and the statement of other than him: “you have fallen upon the most experienced (concerning this affair)” and that which is similar to these affairs. And in it (the narration of Ibn Mas’ood) there is a recommendation for the [act of] travelling to seek knowledge, and to go to the virtuous ones wherever they may be.

And in it (this narration) is that the companions did not speak out against the statement of Ibn Mas’ood **that he is the most knowledgeable** and the intent [behind it] is him being the most knowledgeable concerning the book of Allah as he clearly stated himself. So this does not necessitate from him that he is more knowledgeable than Abu Bakr, ‘Umar, ‘Uthman, ‘Alee and other than him concerning the Sunnah and neither does it necessitate from him that he is more virtuous than them with Allah the most High, because it is possible that one of them could be more knowledgeable than the other concerning a particular chapter of knowledge, and the other is more knowledgeable than him in totality.

And it is possible than one is more knowledgeable than the other, however the other is more virtuous due to his increase of Taqwa, fervent fear, piety, his abstinence and the

⁸ Fath Al-Baaree, an Explanation of Saheeh Al-Bukhaari.

⁹ The aforementioned narration of Ibn Mas’ood.

Part 1 – Who is As-Shaykh Hasan Bin Qaasim Ar-Raymee?

purity of his heart and other than that. And there is not doubt that every one of the four rightly guided Khaleefahs were more virtuous than Ibn Mas'ood". [End of Imaam An-Nawawi's statement]

...and based upon what has proceeded, then I say: indeed from the most noblest of my scholars that I have studied under are: As-Shaykh Rabee' Al-Madkhali, As-Shaykh Muhammad Amaan Bin Alee Al-Jaamee, As-Shaykh Abdul Muhsin Al-'Abbaad, As-Shaykh Yusuf Ad-Dakheel, As-Shaykh Hamaad Al-Ansaari may Allah have mercy upon all of them and other than them from the honourable scholars, rather Allah; exalted is he in his highness, had granted me success in meeting Shaykh Al-Albaani, may Allah the most high have mercy upon him, in 1410 [1990 in the Christian calendar] and I took from him [i.e. in knowledge] in the city of Jeddah for a period of about one month then I accompanied him in [the pilgrimage of] Hajj that year.

Also from the angle of repelling this oppressive accusation even though I am unwillingly (wanting to do this) and even though I did not want to make this apparent, however after consulting some sincere advisors from the brothers, they pointed out to me that I should manifest all of the praises that I have from our virtuous Shaykh Muhammad Amaan Bin Alee Al-Jaamee may Allah have mercy upon him and from our Shaykh Rabee' Bin Hadee Al-Madkhalee, may Allah preserve him, and from our Shaykh Muqbil Bin Haadee Al-Waadi'ee may Allah have mercy upon him and our Shaykh Yahya Bin Alee Al-Hajooree may Allah preserve him.

Our Shaykh Muhammad Amaan Bin Alee Al-Jamee said:

'Subject: praise and mediation

Name: Hasan Qaasim Muhammad Sagheer

Nationality: Yemeni

I have become acquainted with Shaykh Hasan Qaasim in a time period which is not short, as he used to adhere to (attending) the lessons (held at) the prophets ﷺ Masjid, rather he would always be in contact with me even outside of the Haram, and it is for that reason that I mention him with good, with knowledge, with adherence and with severe diligence in matters pertaining to the 'Aqeedah and adherence to the Sunnah, as he is also distinguished with having abundant mannerisms, humility, beautiful etiquettes and these attributes are befitting that they are present within every student of knowledge.....

Muhammad Amaan Bin Alee Al-Jaamee

Signed and stamped'

This was in 1413 in result of my graduation from the Islamic University of Madeenah.

Our Shaykh Rabee' Bin Hadee Al-Madkhali said: 'indeed Hasan Bin Qaasim is from the prominent people of my students.....'

Part 1 – Who is As-Shaykh Hasan Bin Qasim Ar-Raymee?

He also said, may Allah preserve him: ‘Indeed Hasan Bin Qasim Bin Muhammad Sagheer Al-Yemeni is from the best of the students of knowledge, due to (the state of his) Deen, his etiquettes, his love for knowledge and he is a graduate from the faculty of Hadeeth of the Islamic University (of Madeenah), he has requested from me this recommendation and I see him deserving of it.....’

Member of Hay’ah At-Tadrees at the Islamic University

14/1/1413’

And our Shaykh Muqbil Bin Haadee Al-Waadi’ee, may Allah have mercy upon him: ‘...he (Shaykh Hasan) is from the major callers to Allah in Yemen’ and this (i.e. this praise) was in 1420.

And he said, may Allah have mercy upon him, in his introduction to the book (*The legislative evidences in exposing the Hizbee deceit*): ‘truly you have aided the Sunnah oh researcher, you have exposed the defects of the Hizbiyyeen; those that try to deceive the Islamic society and we have the right to resemble to the statement of the poet (where he said):

And the days will become manifested to you whilst at one time you were ignorant

And news will come to you from whom you were never equipped for

I am sure that the Ikhwaan Al-Muslimeen have from afflictions more than that which has become apparent, and Allah is sufficient for us and a perfect disposer of affairs, we ask Allah that he blesses for us our virtuous brother As-Shaykh Hasan Bin Qasim and that he rewards him with good for this openness and that he saves us and him from the plot of the Ikhwaan Al-Muslimeen; the hate-monger’s of Ahlus-Sunnah, indeed he is all bountiful and all generous, and there is no might and no strength except in Allah The All Great.

Abu Abdirahman Muqbil Bin Haadee Al-Waadi’ee’

And he also said in his introduction to the book: (*guiding the creation to the ruling of ascribing oneself to the As-Salafiyyah and refuting the innovated doubts*) and it was what he, may Allah have mercy upon him, had sent to me whilst he was in Makkah Al-Mukarramah, receiving his treatment at the end part of his life:

‘I have seen some of the chapters from the book of our virtuous brother Hasan Bin Qasim “*guiding the creation to the ruling of ascribing oneself to the As-Salafiyyah...*” and I have found that he has done proficiently and has benefited and done good with this book as a refutation upon the people of innovation; those that claim that it is not permissible to ascribe oneself to As-Salafiyyah....., so may Allah reward our brother As-Shaykh Hasan for this precious book and we ask Allah that he grants him success in continuing to defend the book of Allah and Sunnah of his messenger ﷺ and that he saves us and him from the Fitnah of Hizbiyyah and from the Fitnah of this life and the Fitnah of death, indeed he is all bountiful and all generous.

Abu Abdirahman Muqbil Bin Haadee Al-Waadi'ee'

And our Shaykh, the sincere adviser Yahya Bin Alee Al-Hajooree, may Allah preserve him said:

'Our brother Hasan Bin Qaasim Bin Muhammad Sagheer is a virtuous person and a Shaykh, he has a Markaz in Ta'iz [a city in Yemen], he is the Imaam, the Khateeb and the teacher there and he has many beneficial researches and books'

And he also said in At-Tabaqaat¹⁰:

'Hasan Bin Qaasim Abu Abdis-Salaam Ar-Raymee, he is a teacher, a Khateeb, a researcher, a virtuous person that is upon the Sunnah, he has many treatises in refuting the innovators from them is: *"The legislative evidences in exposing the Hizbee deceit"* and a treatise concerning the impermissibility of cutting the beard'

And he also said in his introduction to the book *"The judicial refutation of Abul-Hasan As-Sulaymaani and his followers from everyone that is far and near"*

'All praise is for Allah, we praise him, we seek his aid and we ask for his forgiveness,

To proceed: Indeed I have read *"The judicial refutation"* which belongs to our honourable brother Abu Abdis-Salaam Hasan Bin Qaasim Ar-Raymee, may Allah preserve him, and I have found that it is a beneficial treatise consisting of quotes from the people of knowledge and it is beneficial in its particular topic, as is the rest of our glorious brothers treatises that which are considered a pleasant fragrance for the Salafi methodology and its people and an exposure to falsehood and its people, so may Allah reward him with good.

Yahya Bin Alee Al-Hajooree

19th of Ramadaan 1423'

And Allah knows how much I detest with a severe detesting in making this apparent here, however [as is said in the Arab saying] "you are the one forcing your brother, I am not being brave", and it is sufficient for me to say concerning these praises which are from some of my scholars, what has come from Al-Bukhari in Adab Al-Mufrad: from 'Adiyy Bin Artat that he said: 'if a man from the companions of the messenger ﷺ was praised he would say: "Oh Allah do not take me to account for what they say and forgive me for what they know not"', our Shaykh Al-Albaani authenticated its chain of narration in Saheeh Adab Al-Mufrad P.284, Hadeeth number 585 and Al-Bayhaqi increased upon that in Al-Shu'ab 224/4 from another chain the wording: "and make me better than what they think (of me)". And indeed Rabe'e Bin Khatheem was right when he said: "Oh Mundhir, he (Mundhir) said to him: I am at your

¹⁰ *"Tabaqaat lima ba'da mawt Shaykhinaa rahimahullah fid-Dawah Salafiyyah min Al-Haalaat"* - This is a book written by Shaykh Yahya after the death of Shaykh Muqbil may Allah have mercy upon him, the Shaykh had authored the book and placed all of the students of the Shaykh in grades, starting with the Mashaayikh then those that are less than them in knowledge and so forth, towards the end of the book the Shaykh had placed all of the Hizbiyyeen and innovators in one section.

service, he said: do not let the numerous praises of the people deceive you, for indeed it is your actions that will be true to you” [Al-Hilyah 112/2]

Also, how can you accuse your brother of being unknown? When from the favour of my lord upon me, I have a book collaboration from it being: *“The legislative evidences in exposing the Hizbee deceit upon the Islamic Ummah”*, with the introduction of As-Shaykh Al-‘Allaamah Muqbil Bin Hadee Al-Waadi’ee, may Allah have mercy upon him, and the book: *“Guiding the creation to the ruling of ascribing oneself to the As-Salafiyyah and refuting the innovated doubts”*, with the introduction of Shaykh Muqbil also, and the book *“The radiance of the people of intelligence concerning the ruling of taking from the beard and a refutation upon the book As-Shams Ad-Duhaa”* with an introduction of Shaykh Al-‘Allamah Ahmad An-Najmee and As-Shaykh Al-‘Allamah Yahya Bin ‘Alee Al-Hajooree and the book: *“A warning to the companion and close friend from the Fitnah of the Spies”* with an introduction from As-Shaykh An-Najmee, may Allah have mercy upon him, and other than that from the books and treatises which have reached around 30 compilations that which is either a book, a treatise or an article and all of this is from the blessings of my lord alone and to him belongs all blessings and favour.

As for As-Shaykh Muhammad Bin Muhammad Maani’ Al-Aanasee, may Allah the most preserve him and raise his status, he is that very Shaykh that is calm and patient in spreading At-Tawheed and the Sunnah in his Masjid in San’a from over twenty years ago and his Da’wah has benefited many, how many of a people have been educated from his Masjid from the memorizers of the book of Allah the most high and from other than that from the beneficial sciences of the religion, and he is distinguished, may Allah preserve him for his strong adherence to the Sunnah and the narrations of the Salaf, for you would not find yourself getting bored in his sittings due to the great amount of narrations of the Salaf he would narrate.

He also has beneficial compilations, from them are as follows: **“The methodology in how to deal with the books of the people of innovation”** with the introduction of As-Shaykh Yahya Al-Hajooree and the treatise: **“The Ahaadeeth of Al-Bukharee that have three narrators in their chains of narration”**, also with an introduction from As-Shaykh Yahya, May Allah preserve him, and also the book *“الفواكة الجليلة من الآثار السلفية”*, with an introduction from As-Shaykh Saleem Al-Hilaali, may Allah preserve him, and he also has a compilation of sermons, may Allah hasten its publication and from other than that from his nice writings.

As-Shaykh Yahya Al-Hajooree, may Allah preserve him said in his [book] At-Tabaqaat: “Muhammad Bin Maani’ is a Shaykh that is firm, he is a virtuous individual that is giving Da’wah in San’a and he has a book concerning burning the books of the people of innovation”

So the falsehood of the claim of the Bukhaari of today becomes apparent in which he accused us of being unknown.

The second pause is: your statement: “So the fact that they are coming from Dammaj does not mean that they are upon steadfastness and well being, not everyone in there (Dammaj) is upright and approved of”

I say: that which is sufficient in refuting this falsehood of yours is the speech of our Shaykh Rabee’ Al-Madkhali, may Allah preserve him where he said about Dar Al-Hadeeth in Dammaj when he was asked about seeking knowledge there:

"Yes, it is necessary to strive in travelling to this stronghold from the strongholds of Islam. And it (Dammaj) is a lighthouse from amongst the lighthouses of Islam. Yes, strive in travelling to it, and seek knowledge from it and you will find Inshallah great goodness in it. And in it is found the Sunnah and guidance; and in it is found the following of the Prophet ﷺ. And we by Allah, strongly encourage studying in this place which is considered a stronghold of the Sunnah and from its lighthouses. **And in it Inshallah there are men from the people of the Sunnah, guidance and knowledge. We ask Allah to keep them firm upon the Sunnah and that he benefits by way of them and that he makes them from amongst the flag bearers of the Sunnah in this time of ours** in which innovation has greatly accumulated and Fitnah has become widespread and Allah’s refuge is sought.

And all praise is due to Allah, whosoever wants goodness and whosoever wants guidance and whosoever wants to be far away from Fitan (trials and afflictions), then it is upon him to go to the strongholds of the Sunnah. And all praise is for Allah, they (the strongholds) are widely spread amongst many countries but particularly this stronghold which I consider has a clear distinction (i.e. between Salafiyyah and Hizbiyyah) and all Praise is due to Allah. Glad tidings be given to the one who travels to it and seeks guidance from its spring and obtains enlightenment with that which it has within it from Sunnah and goodness”.

Quoted from the website “San’a Al-Athariyyah”.